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AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

SEPTEMBER 6, 1919

PRICE TEN CENTS

Torch or Firebrand?

Francis Whitehill

“Resurging Paganism”

Martina Johnson

What India Wants

Basanta Koomar Roy

The Bishop or the Editor?

Floyd Keeler

Education and Federal Bayonets

Richard A. Muttkowski

THE AMERICA PRESS

NEW YORK CITY

AMERICA
A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 6, 1919

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XXI. No. 22
WHOLE No. 522

SEPTEMBER 6, 1919

PRICE, 10 CENTS
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Chronicle

The Peace Treaty.—The Belgian Senate, on August 26, unanimously approved the Peace Treaty, which the Belgian Chamber of Deputies had previously ratified on

Belgium and France August 8. In France it is probable that the final vote will be taken shortly.

The Berthou report which embodies the findings of the French Committee on the Treaty, after being submitted to the Chamber of Deputies, was given to the public. It shows that both President Wilson and Premier Lloyd George proposed to France as early as March 14, treaties of alliance of a political rather than a military nature. Premier Clemenceau in his answer expressed appreciation of the guarantees proposed by America and England, but insisted that they be made definite and precise in the matter of the effective assistance those countries would give France in the event of an attack by Germany. The report also points out that the French Committee found difficulty in getting documents on which to base its decisions, and instances the memorandum on the League of Nations presented by Marshal Foch, in which it is declared that the League by its very nature is ineffectual to prevent war, particularly between France and Germany, because a number of steps would have to be taken before adequate assistance could be given by the League to France. Speaking of the Shantung clauses of the treaty of peace, the report says:

But is it not a shocking contradiction not to have returned to China the Chinese province of Shantung, which had been torn from her by ruse and by force? It should be hoped and desired that Japan spontaneously will renounce an act which at once shocks all equity and law and leaves a stain on the treaty of justice.

Discussion of the Peace Treaty began in the French Chamber on August 26, and in spite of the efforts of Clemenceau and Tardieu to bring about a speedy ratification, there seemed at first to be little likelihood of a final vote being taken for some weeks. Two principal lines of objection were urged: that adequate protection of France is not provided for, and that definite reparations have not been determined. On August 29, however, the situation changed when the twenty deputies who had announced their intention of speaking on the Treaty, suddenly declared that they would not speak. The Chamber adjourned the same day until September 2.

The Senate Foreign Relations Committee has voted to report favorably on a number of amendments to the Treaty of Peace. Twenty-three amendments were offered by Senator Fall, aimed at

The United States eliminating the United States from participation in the settlement of purely European questions. The first amendment considered proposed to remove the United States from the Commission which is to fix the boundary between Belgium and Germany and on which seven of the great Powers are to serve. Senator Fall asked that the words "and associated," by which the United States is designated, be stricken from the expression "allied and associated powers" in Section XXXV of Part III. On August 26, this amendment was carried on strictly party lines by a vote of nine to seven, Senator McCumber being absent. After the second of Senator Fall's amendments had been carried by the same vote, the Foreign Relations Committee expedited matters by voting to eliminate the United States from all similar boundary, governing and other commissions, some fifty in all, with the single exception of the Reparations Commission which has to deal with questions strictly affecting the United States. The reason given by Senator Fall for his proposal was as follows:

The United States has a direct interest in the work of the Reparations Commission, because this body will dispose of German shipping and other matters in which the United States ought to participate. But all these other commissions are no concern of ours, and membership upon them would simply serve to entangle us for years in every manner of European questions most of which are none of our business.

Senator Fall further defined his attitude on the Reparations Commission, by introducing an amendment to Article II, Annex II, the important part of which is as follows:

The delegates of the United States shall have no vote in the proceedings of the commission except concerning a matter wherein such delegate is specifically instructed by his Government to take part in proceedings of the commission and to cast and record the vote of the United States thereupon, but shall always have such right when Annex III to the reparation clauses or any section thereof is under consideration.

This amendment was carried by a vote of nine to eight.

On the same date and by the same vote, the Foreign Relations Committee approved the amendment to Article III of the League Covenant, proposed by Senator Johnson and limiting the article as follows:

Provided that when any member of the League has or possesses self-governing dominions or colonies or parts of empire which are also members of the League, the United States shall have votes in the assembly or council of the League numerically equal to the aggregate vote of such member of the League and its self-governing dominions and colonies and parts of empire in the council or assembly of the League.

The purpose and effect of this amendment is to put the United States on an equality with the British Empire, and to give the United States six votes. A third amendment, introduced by Senator Moses and carried on August 29, aims not merely at the protection of the United States, as is the case with Senator Johnson's amendment, but at the protection of all members of the League from the preponderance of the British Empire's six votes. It takes the form of an addition to Article XV:

Whenever the case referred to the assembly involves a dispute between one member of the League and another member, whose self-governing dominions, colonies or parts of empire are also represented in the assembly, neither the disputant members, nor any of their said dominions, colonies or parts of empire shall have a vote upon any phase of the question.

On August 25 the United States Senate's Foreign Relations Committee heard the plea for the independence of Egypt, made by ex-Governor Joseph W. Folk of

*The Senate and
Egypt* Missouri, who was counsel for the Peace Commission sent to Paris by the Egyptian Legislative Assembly.

He charged England with using the war as a pretext for breaking "her plighted word" to withdraw from Egypt, and that she now intended to make her enforced protectorate an "internal question" outside the jurisdiction of the League of Nations. After recounting the history of England's occupation of Egypt Mr. Folk continued:

The Egyptians fought on the side of the Allies, believing that they were fighting to make the world safe from military autocracy and for the right of self-determination. Egyptian troops, more than a million strong, were responsible for the Allied successes in Palestine and Syria. When the armistice was signed all Egypt celebrated, because that nation thought that it meant an end to being governed without its consent.

The Legislative Assembly of Egypt, which is elected by the people of Egypt, appointed a commission composed of the first citizens of Egypt to go before the peace parleys at Paris, believing that there would be a League of Nations and that Egypt would be a part of it. Their faith in the honor of England was rudely shattered. When the commission reached Malta, its members were interned by order of the British Government. When this astounding news reached Egypt the indignation of the natives was intense. Revolt began.

General Allenby advised England to allow the commission to go to Paris. When the commission reached Paris its members learned that a recognition of England's so-called protectorate over Egypt had been written into the annex to the treaty. The

commissioners asked for passports to come to the United States, but England does not propose to have the people of the United States know of her conduct in Egypt if she can help it.

Upon orders of the British Government passports were refused. Upon orders of the British Government the commissioners were not allowed even to send a representative to the United States. Upon orders of the British Government the commissioners are kept today in Paris in virtual imprisonment. The status of Egypt arises out of the war just ending. It was after the beginning of the war that England seized Egypt and proclaimed a so-called protectorate over it. This is the kind of a "protectorate" a highwayman proclaims over your pocket-book when he holds you at the point of a pistol and forces you to deliver your valuables. By the seizure of Egypt, England adds more than 350,000 square miles to her territory, and a population of 13,000,000. The wealth of Egypt is immense and her resources are incalculable.

Mahomed Abdou, a leading member of the Egyptian refugee colony in New York, was then heard. He demanded "outright freedom" for his native land and went on to say:

English justice does not exist. The coils of occupation have been drawn tighter and tighter about the Egyptian people. In their name I protest against any treaty which shall in itself destroy Egypt's hope of political emancipation. English control would mean that any man who dared express any national feeling in Egypt is at the mercy of English brutality. Under present conditions natives who protest are imprisoned ruthlessly or shot down individually or *en masse*. The latest and most despicable outrage by England and the action which brought on the latest widespread rioting is the imprisonment of Said Pasha Zagloul, a native Egyptian of eminent attainments, who had been Minister of Education and had been a leader of the Egyptians. He is now interned in Paris.

Speaking in the Senate on August 18 Senator Borah read certain affidavits and petitions which Egyptian representatives had drawn up for presentation at the Peace Conference. A petition ran:

What the English have done in Egypt has opened between them and us an abyss so deep that it is radically impossible for the Egyptians to accept any longer the domination of the English. We know the great bulk of the British people consent to what is being done in Egypt only through ignorance of the shameful facts. The truth has been rigorously suppressed. Is there not reason for us to doubt the triumph of justice when we consider all the obstacles put in our path to prevent our feeble voices from being heard in the world above the powerful voice of England? If excesses committed against the enemy are reprehensible, what is to be thought of excesses committed against a friendly and allied people? (Referring to alleged British atrocities.) For the British authorities in Egypt the treaty of London was a "scrap of paper," just like the promises officially made by British statesmen. The principle of inviolability is not taken into consideration; there is no respect for women and no regard for the life and property of the innocent. The whole of Egypt rejects the British domination. It will be a crying injustice if the conference sanctions the loss of the autonomy we acquired a hundred years ago. Is it conceivable that the Egyptian people can be treated like ordinary merchandise?

Senator Borah then had inserted in the *Congressional Record* various affidavits of Egyptian officials. The following statement, made by the Mayor of Giza, gives

an account of the worst horrors the helpless natives suffered at the hands of the British:

On Sunday evening, the 30th of March, 1919, an armed train arrived in the village of Eli Chobak, carrying British soldiers in charge of repairing the railway lines. Immediately on leaving the train the soldiers commenced seizing fowl, sheep, and other property of the inhabitants. Nobody opposed them. Afterwards they began to grossly insult the women. One woman, whose husband tried to protect her from their revolting behavior, had a quarrel with them. For this they encircled the village and set fire to it on every side. Those who tried to escape from the conflagration were shot. The soldiers then invited the sheikh and four notables of the villages to follow and explain to the commander of the train. These men were then strangled and buried upright and their heads were covered over by grass. This carnage and burning was continued from Sunday at three o'clock p. m. until next morning at ten a. m. They then drove the inhabitants to the armed train; the mayor was among the number. The *mulah* (police officer) came to intercede in favor of the women. He entered the village and was struck by the cries of a woman, who implored him to help her. He perceived three British soldiers violating her. He stated that the number of killed was thirty-one, the wounded twelve; 144 houses were burned. The number of dead animals was fifty-five, besides a large number of stolen ones.

These acts are certainly not of a nature to give satisfaction to humanity nor to civilized peoples. We transmit the lamentations of our widows, orphans, the old, and infirm to every heart which contains a sentiment of pity. We, the inhabitants of the village of Chobak, cry to the world against the atrocious crimes of which we have been victims. If there is no one to render us justice and to protect us, if this reign of terror continues, we shall be obliged to leave Egypt, which is becoming a center of anarchy from which no power can protect the innocent from their oppressors. We shall trust in God alone. (Follows twenty signatures, with stamps, of the villagers.)

It was the account of such atrocities as the foregoing, said Senator Borah, that the British Government prevented the Egyptian delegates from attending to the Peace Conference.

The Senate Foreign Relations Committee gave a hearing on August 30 to representatives of the Friends of Irish Freedom and the Irish Race Congress. The hearing

The Senate and Ireland lasted five hours, was open to the public and was supplemented by a written report on conditions in

Ireland. The speakers denounced the League of Nations and the treaty in general, and asked that the latter be rejected altogether, on the grounds that it was contrary to American ideals and an obstacle to Ireland's independence. Mr. W. Bourke Cockran, summing up the argument of the representatives, said in part:

Emancipation or extermination are the alternatives for Ireland. Ireland will never submit, thank God, in spite of a thousand Leagues of Nations, and I can say the same for Americans. The world is at the parting of the ways. If you choose the path marked out by this League of Nations, this League not to create peace but to prohibit peace, there is no future left for the human race. This Irish question is not really an Irish question, but a question affecting the peace and welfare of the whole world. It will affect the world's peace until it has been settled. England has shown herself incapable of justice to Ireland.

Either English rule must be ended or the Irish people must be exterminated.

This treaty is an attempt to betray the purposes for which the war was fought. The world wants peace, and peace will come when the world disarms. We can force disarmament because we have the power to withhold our money from other nations which are looking to us to rebuild them.

The most radical of the proposals yet made for dealing with the treaty of peace was set forth by Senator Knox on the floor of the Senate on August 29. He advocated

Senator Knox's Speech

that the Government of the United States should reject the treaty in its entirety, the League of Nations included, refuse to participate in any of the organizations established for carrying out its provisions, proclaim by a resolution of Congress that the war was at an end, and reserve to itself "complete liberty of action, either independently or in conjunction with other Powers, in taking such steps as we determine wise for preserving the peace."

Ireland.—Speaking at Queenstown last week the Primate of Ireland declared that the root of the Irish problem was government in the interest of the few against the interests of the many.

Cardinal Logue and the Irish Situation "This is at the root of all the troubles we have had in Ireland. If the Irish people were treated honestly and openly and had fair play they would have none of the troubles in this country that they have at present." Cardinal Logue reminded his people that acts of violence were only injuring the cause of the land they loved. "Any-one who commits a crime shows himself a greater enemy of Ireland than Lloyd George, Bonar Law or Carson." It is the Cardinal's hope that some statesman will be strong enough to do the one thing that will solve the Irish question, place the destinies of the people in their own hands.

The Sinn Fein bond issue of \$1,000,000, reckoning the market value of the dollar at five shillings was launched last week. The proceeds of the loan will go

The Sinn Fein Bond Drive

to furthering the Irish cause throughout the world, establishing consular service as well as promoting Irish commerce and industries. Certificates in denominations of \$4, \$20, \$48, \$200 and \$400 will be issued. Subscriptions are payable in the following manner: Fifty per cent accompanies the application for a bond, twenty-five per cent is due on October 1, and twenty-five per cent on December 1. The first issue bears the names of Eamonn De Valera, President of the Irish Republic and Michael Collins, Finance Minister. It is reported that consuls of the Irish Republic have been appointed, their names and the places of their destination being withheld, in order to evade the vigilance of the alien authorities.

The effects of the policy of abstention advocated and practised by the duly elected members of the Sinn Fein

September 6, 1919

party are well brought out in the Cork *Weekly Examiner*:

**Ireland and
Abstention**

Ireland has for only six months adopted the policy of abstention. Her representatives throwing off all pretensions of allegiance to England have assembled on Irish soil and repudiated the right of England to make laws for Ireland, and already we have the English politicians and the English press threatening to force on us a bigger measure of Home Rule than that which the Irish representatives in the House of Commons spent forty years in appealing for in vain.

Had Ireland continued the slavish policy of appealing to a hostile and foreign government, had she followed the advice of the leaders who asked her to give her blood and treasure for a promise of mockery Home Rule, Ireland would now be stretched at the feet of a conquering power helpless and despised by the world. Instead of that the adoption of the Sinn Fein policy has made the question of Ireland a nation an international one, the test of sincerity in every one of the statements by which the politicians and statesmen urged their people to war.

In appealing to England the Irish party forgot they were appealing to a packed jury. A six months' appeal to an impartial tribunal, the opinion of mankind, has revealed the fact that the simple justice of the Irish demand is astonishingly clear. America scorns the idea that because four Irish counties do not desire Irish rule in Ireland, therefore, the whole thirty-two counties of Ireland are to be ruled by England despite the wishes of four-fifths of the Irish people.

The point to be remembered according to the *Examiner* is that an anti-Carson campaign would suit the British Ministry. It was the mistake of a former generation to allow Carsonism to loom large in Irish politics, whereas Carsonism is negligible from the standpoint of Irish unity.

Mr. John Archdeacon Murphy, who is in charge of American Commission on Irish Independence in Paris, on being asked "Why do we not submit Ireland's case to the League of Nations?" answered that "Ireland's cause was destined to complete abandonment by the 'Big Three.'"

This information came to me from sources of high authority. The Irish question was placed in the hands of Premier Clemenceau, as president of the Peace Conference, and received a secret consideration. This was done before President Wilson left Paris. Secretary Lansing knew that nothing could be done to help settle the claims of Ireland by the Peace Conference. This was arranged by Lloyd George, Premier Clemenceau and President Wilson under a veil of secrecy in the interest of England and with the consent of President Wilson and Secretary Lansing. The "Big Three" arrangement on the Irish question has so far been withheld from the knowledge of the American public, it being plain in the minds of these men that publicity would stir the American public and the Senate to such a degree that the treaty with its entangling alliances never would be ratified.

The half-yearly meetings of the Bank of Ireland and the other banks of the country revealed a gratifying report. The amount of deposits, current and other credit

**Irish Bank
Deposits**

accounts in the five Irish banks is £95,920,000, an increase of £24,648,000 during the past year. If the amount in the Royal Bank and the three Belfast banks

were added the total would reach about £150,000,000. Once the bank directors realize that Irish industries have the first claim on their investments much good can be done to the country. The Executive Council of the Sinn Fein Republic met in Dublin on August 21 and announced that President De Valera, who had been authorized to raise \$1,250,000 by loans there, had asked and received permission to increase the maximum to \$25,000,000.

Lithuania—The Foreign Minister of the Provisional Government of Lithuania, Professor A. Voldemar, has presented Lithuania's plea to the Peace Conference. After Professor Voldemar enumerating the sacrifices that the *States the Lithuanian* nation was called upon to make during the war Mr. Voldemar spoke, as follows, of the present task of Lithuania in fighting Bolshevism:

I say we can take Dvinsk now. Yet from Dvinsk in the autumn, if we are to be left all alone, may come the Bolshevik offensive which if successful will join Russia and Germany. The Bolsheviks are hard pressed on distant lines by the forces of the Russian opponents of Bolshevism. Later should that pressure lessen, they can bring reinforcements against us. Now and soon is our best time to help ourselves and the orderly part of the world. To that end we are asking at Paris and in the capitals of the world:

(1) The recognition of the independence of Lithuania, that through this political organization we may the sooner achieve industrial and financial organization. (2) The equipment of our army from the great supplies of clothing, shoes, medicines, guns and munitions now available, for instance, from the demobilization of the American Expeditionary Force alone. (3) The immediate withdrawal of the German army of from 15,000 to 20,000 men which was allowed to remain in Lithuania after the armistice under the mistaken impression that it would be a force for order.

Lithuania has now an army of about 25,000, with poor equipment, not enough ammunition, and few heavy guns. In men that army is being raised rapidly to 50,000, and it can be raised to 100,000, but equipment must come from outside and there are plentiful quantities of it in France. We have sought this equipment, have been promised it, have arranged even the payments for it and for its transportation, but it is not yet forthcoming, and the responsibility and the reasons for delay are passed from man to man and office to office, until the track is lost in such a maze that we must start all over again.

Why cannot simple things be done shortly? Because they are not so done, must Lithuania perish? Does not the world realize that it is not Lithuania that perishes, but the fruits of victory?

The Provisional Government of Lithuania is facing a currency problem. The choice in currency lies between the Russian ruble and the special form of mark used by Germany in formerly occupied territory. The mark has no exchange-value, and is, therefore, useless outside the country. The use of the ruble would enable the Russians to flood Lithuania with her printing-press currency. So the present policy of Lithuania is to exchange goods for goods.

Torch or Firebrand?

FRANCIS WHITEHILL

STATE federations of labor in the Middle West have been holding their annual conventions. What happened at these meetings of the representatives of organized workers may be accepted as fairly indicative of what is going on in the labor movement, if not throughout the country, at least in what Booth Tarkington of Indiana calls "The Valley of Democracy." One of the State federations held its convention in the city in which a priest and a newspaper man propose to found a Catholic daily newspaper according to the plan outlined in AMERICA for March 8, 1919, under the title "A Part in the Game."

The newspaper man "covered" this convention. At the first session this conviction forced itself upon him: There must be no delay in establishing Catholic daily newspapers in as many cities as possible in all parts of the United States. At each successive session this conviction grew stronger within the man at the press-table. His desire to have a part in getting out such a newspaper was intensified, and he loathed more than ever the bread-and-butter chains binding him to the secular press, covertly capitalistic, sometimes, for business reasons, ostensibly pro-labor, callous, soulless, always what the Germans call *farbenlos*. He knows that he is only one of many Catholic newspaper men who are yearning for the day when they can give all their energy and whatever ability God has given them to the service of His Church, and that means to the service of His children, the common people now ignored or scorned or misled by the press.

However, none but local Catholic daily papers will do the work effectively for Church and people. A Catholic newspaper covering a large field may be read, but only supplementary to a more or less objectionable secular local paper. The Catholic daily which in its limited field will be able to pay as much attention to home news as the secular press in the same field, can alone supplant the local secular daily, carry wholesomeness into the home and banish the distorted news and perverted views, editorial and pictorial, alike of capitalistic and Socialistic sheets.

The scribe believes that Catholic principles are a glowing torch which lights the slow but safe way to the largest possible amount of social justice for all, the preservation of genuine democracy and religious as well as political freedom. He believes that Socialism is a firebrand which will wipe out not only the measure of justice thus far achieved by labor, but national and religious liberty, if the hands that wield it are not stayed. Because he believes this, and because of what he saw and heard and felt at the State Federation of Labor convention in the Middle West, he is convinced that the time is here to act.

There were no patriotic demonstrations at the labor congress. The flag was not waved, the national anthem was not sung, the eagle was not made to scream. The delegates had gathered to transact business, not to manifest publicly their love of country; and the newspaper man finds no fault with them on this score. Genuine patriotism, like genuine religion, need not flaunt itself on every possible occasion. Neither has the scribe any quarrel with the overwhelmingly and vehemently expressed "wet" sentiments of the assembled workers. For he is a Catholic, a medievalist and a democrat, therefore naturally opposed to Prohibition.

But Socialism, bold and vociferous, controlled the convention. It was Socialism of the Milwaukee brand, with trimmings brought from the East. It was the Socialism of Debs and Berger, which fought and sneered at Samuel Gompers and the American Federation of Labor but managed to pose as labor's friend and to control at least some of its State conventions. It was the Socialism which made itself the apologist for Lenin and Trotzky. Finally, it was the Socialism which is loudly and insolently anti-Catholic when opportunity presents itself, secretly anti-Catholic when that method seems expedient.

Though the majority of the delegates were not Socialists and some were Catholics, every Socialistic resolution submitted was adopted. A few of them encountered feeble opposition, the futile though courageous protests of a lone knight-errant, and he not a Catholic. The majority allowed itself, through apathy, lack of information or lack of courage, to be absolutely dominated by the minority.

One resolution glorified the Russian soviet as a downtrodden people's final achievement of a government to its own liking, and urged the workers to study Bolshevism. A delegate took the floor and asked where reliable literature on the soviet could be secured, saying that all the delegates knew that the capitalistic press was not telling the truth about Russia. Instantly a young woman, sitting as an accredited delegate and "covering" the convention for a Socialist daily, announced that she would be glad to send literature to every delegate who gave her his address. She guaranteed that the pamphlets would tell the truth about the soviet, because they would come from the "source."

In solitary vocal opposition to the resolution demanding a seat in Congress for Victor L. Berger, a delegate called attention to the fact that Berger was not being kept out of the House of Representatives because of his labor work or labor views, not even because he is a Socialist, but because he was convicted of disloyalty, of violating a wartime law. Socialists holding public office spoke in favor of the resolution, defended Berger and extolled his services to labor.

Another resolution asked the release from prison of Eugene V. Debs and others convicted under the Espionage act, and the immediate repeal of the law. Debs and these others are not criminals, it was stated, but prisoners for conscience sake. Debs was likened to the early Christian martyrs and to all who, through the ages, followed dauntlessly the light of truth, though it lead to stake, gallows or prison cell.

Not only did the Socialist minority secure the adoption of every resolution it introduced, but it cleverly exploited the occasion. It introduced and got credit for resolutions which every democrat, every fair-minded man who rebels at social injustice, could enthusiastically endorse, for instance, the demand for governmental action to prevent further exploitation of the people by food profiteers, the appointment of a commission to sell stored foodstuffs directly to the consumer, and the fixing of a maximum wholesale and a maximum retail price on all necessities of life.

The evidently genuine and generous service to labor on the part of men who are both Socialists and labor leaders, was brought to the attention of the delegates. The high cost of living, the subject uppermost in the minds of the common people, was constantly kept in the foreground, with emphasis placed on the fact that nothing had been or was now being done to remedy conditions. The favorable vote of Socialists on labor bills and the anti-labor stand of non-Socialist legislators were brought out in bold contrast. In every possible way the Socialists sought to win the favor of the delegates, each one of whom is to some extent a leader in the union labor body which sent him to the State convention.

Not even the address by a Catholic priest at one of the sessions could be expected to counteract all the harm that was done. This priest was introduced to the convention, and for years has been accepted, as a proved friend of labor, a man who has done more for labor than any other one man in the territory over which he exerts no little influence. In his address he demanded social justice and claimed for the workers all that is rightfully theirs.

But even a forceful speech, enthusiastically received, is transient in its effect. And most of the delegates will never again hear this Roman-collared friend of labor. They have read a newspaper every day, each in his home town, since returning from the convention. If it was a capitalistic sheet, they have cursed it. If it was a Socialistic sheet, it is to be feared that they have said to themselves, unwillingly and haltingly though it may have been: "Here is a paper that stands for the common people, against the food profiteer and the autocrat in industry. Maybe Socialism isn't right in everything, but nobody else seems to pay much attention to labor, except at election time. That priest at the convention was all right, but he's an exception. He's the only priest I ever heard publicly say anything for labor."

Perhaps, upon returning from the convention, the

Catholic delegates read a Catholic weekly. Perhaps it covers several States and so could not pay much attention to this particular State convention of labor. Perhaps it contained columns of scholarly essays and fiction lacking the "pep" which even thoroughly clean stories can possess, but very little if anything about what interests them most, and that little presented in a pedantic manner, learned and correct beyond a doubt, but more or less obtuse to the returned delegates and absolutely minus the virile vigor which goes far toward convincing a reader that the writer is heart and soul back of what he says. The workers do not want, nor are they benefited by academic treatises on sociology. They want plain statements of facts. They want to know that the writer is with them, not merely convinced of the theoretical justice of their position.

The priest's speech was radically conservative, or conservatively radical. It was as radical as the Catholic Bishops' reconstruction program, as conservative as that splendid pronouncement. It pleased the workingman audience immensely, but it shocked some people, Catholics and non-Catholics, the smug, prosperous middle-class men who do not need to worry about the high cost of living. These people feel that labor has already gone too far and are horrified that a priest, a priest of all men, dare tell the workers, publicly, that they have not yet achieved the full measure of justice for themselves and their families. It would do no good to tell the sleek, comfortable Catholics of this class that the priest went no further than Pope Leo XIII in his famous Encyclical, no further than the Bishops in their program. Probably they know nothing about the Encyclical and the program. They need the daily presentation of truth to set them right.

The pity of it is that we have in this country no Catholic daily press, the only effective means of reaching all classes of Catholics. Catholic workingmen in Belgium, Germany, the Netherlands would not submit without a fight to Socialistic domination. Catholic workingmen in Belgium, Germany, the Netherlands have Catholic dailies. Nor could there be, in these countries of a strong Catholic daily press, such appalling ignorance of, or antagonism toward, labor and its legitimate demands on the part of Catholics of the so-called upper classes. This attitude is altogether un-Catholic, out of sympathy with the spirit of the Church which fostered the gilds. The presence of this attitude among us is a proof that we have become sadly Protestantized and need a daily injection of the Catholicism which is the same today as it was in the Middle Ages.

It requires daily propaganda, constant, clear expositions of correct principles, simply worded and with a "punch," to overcome the effect of an uninterrupted, insidious assault on mind and heart by the cohorts of falsehood, ignorance, hatred. The enemies' propaganda must be met on even terms, not once a week or once a month, but six or even seven times a week.

It may be that the acceptable time has come and gone. It may be that we have waited too long to make straight the path for the coming of social justice. Perhaps red revolution cannot be forestalled. But let us at least do

what we can, atone as far as possible for our apathy. Let us without further delay establish a string of Catholic daily newspapers in this country, to quench the firebrand, to keep the torch of Catholic principles brightly burning.

“Resurging Paganism”

MARTINA JOHNSON

IN the last quarter of the nineteenth century St. George Mivart called serious attention to the “resurging paganism,” as he termed the revival, which he observed in Christian lands throughout the world. He told of the revival of the heathen cults of Egypt and Persia, of the worship of Isis, of Anubis, and the sun with all the rites of idolatry, not among the lowly, poor and the ignorant, but among people of culture and high social position, even among the nobility of England and Scotland. Buddhism was making deep inroads among people with more than a thousand years of Christian ancestry behind them. Voodooism, the horrid serpent-worship of Central Africa, was reviving among the black race of our Southern States and the West Indies, where it was supposed to have been stamped out forever, while Spiritism, with its table-tipping, rapping and mischievous deception was making forward strides.

What would this Catholic philosopher say if he could revisit the earth and behold conditions as they exist today in the religious world? No doubt he would be sadly grieved to find that the evil thing which he saw working its insidious way in the world-old effort to overthrow the Kingdom of Christ on earth and set up demon-worship under euphemistic names has been rapidly progressing in the four decades since he sounded his note of warning to a heedless world. It no longer seeks to hide itself, but comes out into the open boldly and defiantly, and challenges the Church of God to do battle for the spiritual empire of the world.

To the pagan cults noted by Mivart have since been added a bewildering number and variety of others under different names, each with its own following and its fantastic ritual, but all in agreement on one point, viz.: a looseness of the moral code, which puts them on a plane with the Digger Indian or the Australian Bushman. Marriage is a bondage not to be tolerated. Free love, with a series of “soul mates” and “affinities” is their demand as well as the first article of their creed. All, covertly or openly, assail the institution of marriage. Even our liberal laws, which grant divorces on the most trivial pretext, are too irksome for the adherents of those new-fangled pagan cults, and the family, the citadel of our Christian civilization, is flung into the discard.

A wave of Spiritism is sweeping over Great Britain, according to information carried in journals of recent date. We know that it is spreading in the United States, as the most superficial observer may see. In the city of

less than half a million where this article is written, there are over a dozen *licensed* Spiritist ministers and mediums, chiefly women, and the society is about to erect a “spiritual temple” to cost a half-million dollars. Among the disciples of Spiritism are men of the highest standing in the scientific and literary world, as Sir Oliver Lodge, Lord Rayleigh, Sir William Barrett, Dr. Wallace, Sir Arthur Conan Doyle and many others of like eminence who in their obdurate blindness prefer to submit their reason to lying and mocking demons rather than accept the teaching of Christ and His Church. Spiritism makes its appeal to all sorts of people and to all classes of society, not alone to the scientific mind which has rejected revealed religion and is vainly trying to solve the riddle of life and human destiny by his unaided human intelligence, but also to ignorant and uninformed folk who are groping blindly for a spiritual foothold, for something to which the soul may cling. For such as these Spiritism seems to possess a great fascination, and the warnings of reason and conscience are stifled or unheeded.

Spiritism is the negation of Christianity, its bitter antagonist. It rejects the Holy Scriptures and revealed religion. Jesus Christ is not Divine, the Second Person of the Blessed Trinity, the Saviour of Mankind. He is a human being like ourselves, but with superior and highly-developed psychic powers. There is no personal God, no devil, no heaven and no hell in the accepted Christian sense. Every man is his own savior, says Spiritism. With the denial of the fundamentals of Christianity, the entire structure of the Church founded by Jesus Christ, vanishes from Spiritism.

As a system of religion, it is composed of demonology, imposture, and mental suggestion. It claims to be a new philosophy of life; that it has a mission to free the human mind from the trammels of a false theological system, and lead it out into the effulgence of truth. All this is accomplished through the evocation of spirits, presumably the spirits of the dead, by means of mediums, men and women, who play on the credulity of their fellow beings by pretending to place them in communication with loved ones who have passed out of this world. The contradictory nature of those spirit-messages, together with the overwhelming and incontestable proofs of lying, trickery, and fraud connected with them, sufficiently reveal their diabolical origin in the mind of the “father of lies.” No wonder, therefore, that moral deterioration, as also mental and physical ruin, should

be the result of probing into the occult and of association with the evil influences of Spiritism, as is notoriously the case. The words of St. Paul have a singularly direct application here: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

But by far the most threatening phase of the modern trend towards paganism is the practically world-wide deification of humanity or nature, the Pantheism of the ancient Greeks. For more than three generations the ground has been preparing and the seed sowing, and we, of the present generation are gathering the harvest. More than a century ago this cult was begun high up among the "intellectuals," and it has steadily filtered downward through the masses until even the lowest stratum of society is now permeated with its poison.

Chief among the leaders in the cult of humanitarianism have been the German universities, whither the youth of the world went for more than fifty years to drink at the poisoned springs of knowledge. Centers of materialism, atheism, and agnosticism have they been, in whose curricula and teaching the things of God have had no place. The immortal soul of man was a myth, and the supernatural life a vain and pernicious superstition. All life was represented as summed up in physics and chemistry. The theories of those spectacled German professors concerning God, the creation of the universe, the origin of man, and other related questions have become the gospel of many secular colleges and universities in our own and foreign countries, with the result that their very atmosphere is charged with the miasma of unbelief, and from these places it is disseminated broadcast through the public schools and through the agencies of the press in literature of all sorts. To be convinced of this, one need but to observe the output of the secular press, whether it be in books, magazines, newspapers or pamphlets, whether it be science or fiction. "The trail of the serpent is over it all." The lurking poison is seldom absent. Its forms are protean, but its aims are always the same, viz.: to dethrone God in the hearts and minds of men and set up the dominion of satan under the captivating mask of humanity.

Disintegrating Protestantism, long shorn of authority in spiritual things, offers but a flimsy barrier to the rising tide of paganism which threatens to engulf everything outside the Bark of Peter, the Catholic Church. Indeed, in some of the churches, even the vague notions of religion which the preachers have been in the habit of giving out to their spiritually starved flocks will be discontinued. From a recent *Literary Digest* we learn that the Church of the Messiah has "voted to drop all reference to Christ or Christianity in its statement of purpose," and according to the same authority, the *Living Church*, a Protestant Episcopal paper, debating the question of dropping the Old Testament readings from its services, says: "The Hebrew religion was not the only preparation for Christianity," and, "Why lead modern people to Christ around a Hebrew loop of two thousand years? Is it not

absurd to lead the Chinese through Hebrew history? Is Christ a Hebrew Christ?" And the pastor of the Church of the Messiah declares in the New York *Tribune* that "the step his church has taken in leaving Christ and Christianity out of its creed will put it abreast of the times." The first sentence in the "statement of purpose" of this church reads as follows: "This church is an institution of religion dedicated to the service of humanity." This is the first open announcement of a denomination that Christ has been publicly dethroned and repudiated by it, and Pan set up in His place. That there will not be others to follow the example, we may scarcely hope, since the churches and the schools, outside of the Catholic Church and the Catholic school, are doing their utmost to revive the worship of humanity.

An outgrowth of the neo-pagan propaganda which addresses itself to young women only, is the "Camp Fire Girls," an organization having a membership of over 100,000 in the United States and other countries, with headquarters in New York City. There is a national secretary and also a field secretary, the latter a woman. Their business is to travel over the country and establish camp-fires, recruiting their membership from the public schools, chiefly the high schools. As explained by the national secretary in his newspaper interviews, "Camp Fire meets the mental and physical needs of the girl better than any movement which ever has been instituted. There are five crafts embraced in the Camp Fire Girls' creed: viz.: homecraft, healthcraft, naturecraft, campcraft, and the craft of patriotism."

The Field Secretary gave a public demonstration of the crafts recently in a Pacific Coast city, patriotism being emphasized as the most important. The work of the "council" was exemplified by a group of high-school girls. They showed the ritual which commenced with the lighting of three candles, typifying work, health, and love, after which each girl gave her Indian name which she had chosen for herself. The girls and guardian were in costume and vividly contrasted the finished product with its original conception.

In all this "craft work" there is not a hint of a Christian motive. They have a "creed" and a "ritual," but there is not an acknowledgment of God, the author of nature, or a suggestion of religion in either. It is nature-worship, pure and simple; as pagan as the Shintoism of Japan or the Voodooism of Central Africa. And while those enthusiastic young women are solemnly dancing to the pipes of Pan in their Camp Fire Councils they appear as exemplified in the "finished product," to be reverting to the aboriginal type of womanhood.

What India Wants

BASANTA KOOMAR ROY

IT was the boast of Britain during the late war that her colonies were prompt in coming to the aid of the mother country, when danger threatened, identifying

their interests with hers. Ireland made an act of faith in British sincerity, and when she found her faith misplaced and Home Rule shelved, promptly proved she was not a colony, except in name, by asserting her independence at the polls. More than 500,000 soldiers of Irish blood forgot the past and fought with the Allied armies in the war for democracy. South Africa gave her quota and then, when English diplomacy would trick her, she rose in revolt. England yielded to South Africa but sent an army of occupation to Ireland, after executing as many of the leaders of self-determination as was thought sufficient to teach the lesson of subjugation. It has not been learned at all well. Now India was forced to do her part in making the world safe for English democracy with 1,250,000 Indian troops, and while the "Big Four" or "Five" were settling the peace in Paris, India rose in rebellion. For India had trusted the promise of British rulers that the victory of Allied arms would mean self-government for India. But it meant no such thing, so protest was registered in rebellion.

The fact is British rule in India rests on force and consistently with British policy, while telling the world of colonial loyalty through the carefully censored press, the practical British Government interned thousands of Indian subjects who believed more in themselves than in their English tyrants who had exploited them since the days of Clive, and the censor took care that India should not say or write what India was thinking. In France and Flanders the Indian troops with their British officers, and plenty of killing to be done, were easier to handle than the millions at home, loyal no doubt on paper. To ensure loyalty in the first ten months of the war 250 newspapers and magazines were suppressed. Martial law was put upon the whole country. Yet men and women and even children up and down the land were memorizing the speeches of an American President, and thinking hard thoughts that neither martial law, nor an army of occupation, nor press censorship could stifle. An Indian thinker, Subramaniya, wrote to the President when America entered the war:

At present we are a subject-people, forbidden by our alien rulers to express publicly our desire for the ideals presented in your famous war message: "The liberation of peoples, the rights of nations great and small, and the privilege of men everywhere to choose their way of life and of obedience. The world must be made safe for democracy. Its peace must be planted upon the trusted foundation of political liberty."

Then came the Peace Conference and the adoption of the British draft of the League of Nations, which made no provision for the "political liberty" of India, and other British-subjugated nations. The trustful Hindu was disappointed. Egyptian patriots were crushed in an attempt to write the principle of self-determination into their national lives, and Hindu and Mohammedan united in a similar effort in India. London dispatches attribute the Indian revolt to the Rowlatt act directed against sedition in India. The causes lie deeper than any piece of

present-day legislation. India has a just grievance. The wrongs she has suffered are many. The native is practically barred from the Civil Service that he is taxed to maintain. To qualify, the Hindu must go to England and take the rigid examination that the Briton finds none too easy after university coaching. Nor has the native educational advantages worthy of the name. After twenty years of American occupation sixty-five per cent of the population in the Philippine Islands is literate, while Britain's rule of 150 years in India is disgraced by the record of Indian illiteracy. There are no free primary schools with the result that eighty children of school-age out of one hundred are growing up without any schooling. India's population in bulk is a village population, and the proportion is one school in seven villages. The population today is ninety-four per cent illiterate. In the days before the Great War five times more money was spent by the ruling power on military preparedness than on education, and be it remembered the ruling power was not German. To the tourist the apparent prosperity of the country is striking; railroads and telegraphs and up-to-date hotels in India's cities. But the tourist rarely tramps through the village where eighty per cent of the population live, where the small farmer toils and suffers and dies.

There are two parties in India, the Home Rulers and the Young Indians. Both agree that the country has not been governed but exploited. The famines and plagues that have devastated the land are laid at the door of British imperialism. For India is the life-breath of British imperialism. Economic impoverishment is the radical evil, and no impartial critic can claim that India has inflicted this evil on herself. Taxes and more taxes, that is the story of British rule. The per-capita average annual income in India is \$9.50 and out of this she has to pay a tax of \$1.60, while America has a per-capita annual income of \$372 and a tax of \$12.00. That means that the Indian is taxed twenty per cent and the American three per cent. Salt, which is an essential food, is taxed 1,000 per cent, which means that the Hindu must pay a tax of ten cents for one cent's worth of salt. Hence malaria takes its death-toll among the people, and murrain among cattle. The government-owned land is rack-rented, the farmer paying fifty or sixty per cent in taxes on his lease. The death-rate that has been on the decrease the world over in normal times is on the increase in India, standing at thirty-two per thousand. Small wonder the Hindu cries:

"If blood be the price of England's rule,
Lord God, we have paid in full."

It was the eminent Anglo-Indian, Sir George Birdwood, who in 1914 painted in the *Empire Review* the other side of the picture:

What has India done for us? Literally everything—everything that has made these Islands . . . the greatest empire the world has ever known. It started our royal navy on its

modern basis; it made our commercial marine the carriers for the world; it created the West End of London almost from Temple Bar and Charing Cross, and the West End of Edinburgh, and Cheltenham, and Bath and Clifton. It was the wealth of India that enabled us to crush Bonaparte.

And Brooks Adams, the American historian, wrote of what India has meant to England in his "Laws of Civilization and Decay."

Very soon after the Battle of Plassey, 1757, the Bengal plunder began to arrive at London and the effect appears to have been instantaneous. Possibly since the world began, no investment has ever yielded the profit reaped from the Indian plunder, because for nearly fifty years Great Britain stood without a competitor.

Modern economists estimate that Great Britain's yearly income from India amounts to a sum varying from \$150,000,000 to \$200,000,000.

So India is awakening to the cry of self-determination and demands emancipation. Her teeming millions have no voice in framing the laws that are taxing their life-blood. Before social, educational, and economic reforms can be brought about in the land, India feels that radical political changes are necessary. In the world-changes that are taking place India is so far neglected. But she is dreaming dreams. As Tagore declared a while ago to an audience in Calcutta: "Awakened by the modern spirit we are yearning to join the universal chorus of democracy. It is a happy augury that we have caught a glimpse of the truth and are still able to respond to it."

The present revolt may find little space in the press of the day. Bomb and shrapnel and machine gun may suppress it. But the soul of India is aroused and her soul is her own. She has heard the cry of the oppressed of every land, and she has taken up that cry, sending it back to the West. If America has answered the pleading of crushed humanity she must heed the cry of the East, for India's plaint is truly humanity's, as one out of every five of the children of God suffers in India.

The Bishop or the Editor?

FLOYD KEELER

OME weeks ago AMERICA commented upon the resignation of Bishop Frederick Joseph Kinsman of the Protestant Episcopal diocese of Delaware, telling briefly something of the reasons which had prompted his withdrawal from his position as bishop and the renunciation of his ministry. His reasons were clearly set forth in a letter recently made public which was addressed to the Presiding Bishop of his Church. This letter, which has been widely circulated both in the secular and in the religious press, is a masterpiece of logic and a most succinct statement of the mental processes by which the Bishop has reached his conclusions. As was to be expected, the editor of the *Living Church* undertakes to show that the Bishop's attitude is "totally illogical" and that "the security of (the Anglican) position stands out conspicuously in contrast with the weakness of the position" which Bishop Kinsman has avowed.

The Bishop's letter is divided into three headings—(1) Creeds, (2) Sacraments, (3) Orders; and he proceeds to examine each of these with reference to the Anglican position regarding them. That his conclusions demand his withdrawal from the Anglican fellowship naturally creates a situation which those of that section of Anglicanism with which he has been most in agreement feel that they must deal with, for, as the editor remarks, his conclusions "must either lead the rest of us similarly to withdraw from the Anglican obedience or else to justify our continuance" therein. This presents the issue fairly and squarely. The editor claims to have justified his continuance, and that of High Churchmen generally, in their present position; the Bishop feels that such continuance cannot be justified. It is a question of the Bishop or the editor—which?

Let us examine Bishop Kinsman's three headings presenting his arguments, together with the editor's rejoinders. With reference to the creeds, the Bishop says that while it is "unquestionable that the Anglican communion is officially committed to the doctrines of the Scriptures and the creeds," yet there is tolerated such laxity in custom and practice as "seems to nullify this theoretical position." He instances the publicly avowed denials of the Virgin Birth of Our Lord which are made by prominent clergy both in England and America, and points out that while every bishop has taken an oath that he will banish "from the Church all erroneous and strange doctrine," many of them make no effort whatever to stop these open denials, and further points out that should any one bishop undertake to do so, the clergyman against whom he might be tempted to proceed would be readily accepted in some neighboring diocese where no matter how "erroneous" his teachings they would notoriously not be "strange." All this shakes his belief in the real esteem in which the creeds are held even by those professing to believe them, and he asks, "Are the creeds worth defending?" The Church should, he contends, answer unequivocally "Yes," but it seems to answer "No."

To this the editor's reply is that although there is great laxity in the matter of tolerating heresy still

in nothing in all Church history has the practice of the Church varied so greatly as in her attitude toward heretics. There were whole centuries in which the Western Church delivered these over to the secular arm to be burned at the stake. Today, in Anglican countries, we have veered to the opposite extreme. Why does the Bishop condemn the one extreme and forget the other? In criticizing the current Anglican attitude toward heresy, is he proud of the historic Roman attitude toward the same matter? The real fact is that the Bishop has confused a question of principle with a question of policy.

Shades of St. John! At what period in the Church's history was it ever known that the orthodox held communion with heretics? When was the denial of the most fundamental verities of the Faith ever considered a mere matter of policy, a thing of present expediency? What would those in the early Church who for some slight

error—not half so fundamental as the avowed position which the Bishop condemns—were compelled to remain outside the communion of the Faithful for years, only to be restored after a long and trying public penance, say to such a teaching? It takes a curious sort of mental gymnastics to be able to tolerate such an argument, much less to accept and defend it. It is this mental "kink" which afflicts even the "Catholic-minded" among Anglicans, that makes it so difficult for a Catholic to comprehend how they can be in good faith, yet they are so, as the present writer, who was one of them for many years, well knows. In some cases the kink is straightened out, as Bishop Kinsman has discovered for himself; and when it is, one wonders how he could ever have failed to see aright.

The argument rests at this. The Bishop says the creeds are fundamental and their every article worth defending at any cost. And this necessitates the cutting off from fellowship those who deny them. This is done as a stern matter of principle. The editor agrees that the creeds are fundamental—he undoubtedly believes them himself—but, he argues, since it is no longer popular to burn heretics, we will communicate with them. Since we cannot make bonfires of them, we will gladly receive the Sacraments at their hands. It is an easier position than Bishop Kinsman's, but which shows a higher devotion to the Person of Our Lord?

Under the second head, "Sacraments," the Bishop says:

The Episcopal Church permits and encourages a variety of views about Sacraments. Its standard however is determined by the minimum, rather than the maximum, view tolerated, since its official position must be gauged not by the most it allows, but by the least it insists on. Its general influence has fluid qualities always seeking the lowest possible level. The stream of its life cannot rise higher than its source in corporate authority. Individual belief and practice may surmount this; but they will ultimately count for nothing so long as they find no expression in official action; nor can the Church be judged by the standard of individual members acting in independence of it.

Like many others, I attach highest importance to the doctrines of Baptismal Regeneration, of the Real Presence in the Holy Eucharist, of the Eucharistic Sacrifice, of the Sacramental character of Confirmation and Penance. All these doctrines the Church tolerates; but, so long as equal toleration is given to others of a different or even neutralizing sort, it does not definitely teach them. To tolerate everything is to teach nothing. Hence though individuals among us may urge the importance of these definite beliefs, they cannot claim the full authoritative backing of that portion of the Church to which they profess allegiance.

The Sacramental teaching of the Episcopal Church is non-committal, with the consequence that its official teachers are habitually vague in their utterances, and that the beliefs of many of its members are approximately or actually Zwinglian. A general policy of comprehension by reduction of requirements to lowest terms prevents conversion from rising to highest possibilities. Although there has been marked advance among some of our people owing to deeper hold of Sacramental truth, there has been even greater advance among others toward rationalistic skepticism. On the whole, the Church seems to be swayed by the tendencies of the age op-

posed to the supernatural, owing to ambiguities inherent in its system always subject to an intellectual law of gravitation.

The clearness and logic of this would seem to be undeniable. It is difficult to comprehend how one possessing his logical faculties could fail to apprehend the truth of it, but not so the editor. With a naïveté that would be amusing in a less serious discussion he gives his pronouncement that

The Sacramental teaching of the Episcopal Church, on the other hand, is perfectly explicit so far as it goes, and it goes far enough to teach with entire definiteness all that is essential concerning the Sacraments.

And then he proceeds to throw dust in the eyes of his readers by a perfectly irrelevant discussion of the number of the Sacraments, instancing the varying use of the word in theological writing before it was defined by the Church.

Herein is a large measure of the editor's difficulty. Although he is editor of the *Living Church* he has no practical belief in such a Church. He seems utterly unable to comprehend the definitive power of an *ecclesia docens*. It is a common Anglican error to dive into the musty past for arguments from what happened in the early centuries of Christianity and utterly to ignore the decisions of the Church in later times. Anglicans will profess to believe in the Scriptures defined and set forth by the Church; in the creeds formulated and accepted by the same authority, and then refuse to accept the definition of the Sacraments simply and solely because it does not suit their arguments. They will profess to believe in the decisions of the Ecumenical Councils and then proceed to limit the number of such Councils to four, six or seven as may happen to fit what they want to prove.

"Surely Bishop Kinsman was not well advised when he deemed the Episcopal Church to have forfeited her right to his allegiance by reason of her official reticence in subjecting the Sacraments to complete metaphysical analysis." There is very little metaphysics in the desire to know whether a Church teaches that Baptism is a real washing away of sins, or merely a pretty ceremony of initiation; whether the Eucharist is the Body and Blood of Christ, or merely a memorial of His death; whether Confirmation is a real imparting of the gifts of the Holy Ghost, or merely, as the writer once heard a bishop of the Episcopal Church tell his Confirmation class, "the avowal of their personal acceptance of Christ as one's Saviour." Facts, plain, common-sense facts, are all that Bishop Kinsman asks, and they are exactly what the editor, and with him the whole Anglican body, will not give. Ask a clear-cut definition and you receive a disquisition on what happened before the time of Peter Lombard!

It is on the grave question of Orders that the Bishop's immediate decision was reached. He has been a member of the Episcopal Church his whole life-time. He says, "I have received and conferred Orders in the Episcopal Church, believing Holy Orders to be a Sacrament of

Divine appointment, necessary for valid ministrations." This view he admits is the view of many within the Anglican fellowship, but he has also become painfully aware that there are many who do not so hold. It is on this question that it is most necessary to find out what is the *official* teaching of the Church conferring the Orders, for a mere tactical succession is of no avail if the intention of the Catholic Church is not plainly expressed and carried out. Did the Anglican Church really mean to carry on Catholic Orders, with a sacrificing priesthood, or did they merely intend to keep the outward form, just enough to fool the English people, who were on the whole Catholic at heart, "giving the titles 'bishop' and 'priest' without clear apprehension of the offices they represent?"

It is unquestionably true that the Church of England did keep a semblance of the old forms and that her formulas are patient of a Catholic interpretation. The editor adduces a long paragraph of citations from the American Book of Common Prayer to prove that the Church does officially teach what Bishop Kinsman reluctantly feels obliged to conclude that it does not teach. Did these stand amid a constant practice of Catholic interpretation they would be very convincing, but when one remembers that the most definitely Catholic of them do not occur at all in the Prayer Book of the Church of England, and that several others, especially those which have reference to the powers conferred at Ordination, did not occur for over 100 years from the time of the compilation of the First Book of King Edward VI, their conclusive force is lost. At best they can but represent what the Episcopal Church in this country (or a portion of it which so interprets the aforesaid relations) would like to have as its official teaching. A hiatus of a century is a serious thing in the matter of Holy Orders, and unless it can be proved that the hiatus has been properly remedied, the Bishop is more than justified when he says that "Anglican Orders are proved to be dubious, if not invalid, through lack of intention." No array of phrases or of obscure language can do away with facts, and the editor's argument falls through entirely. He concludes his statement of the case with a most curious bit of "logic," declaring:

Herein is shown the curious limitation of the human intellect. The "Principles of Anglicanism" were once perfectly acceptable to the Bishop's mind. The same mind rejects them today. But the mind was as likely to be right in 1909 as it is in 1919; how then can the Bishop logically assert that his position is right in 1919 rather than in 1909?

Do ten years of careful and prayerful study with the mind and soul open to the light of the Holy Spirit count for naught? Is there no such thing as advancement in heavenly wisdom, even for a bishop? Is it not rather an argument for the correctness of the Bishop's later conclusions that through years of spiritual travail, whose intensity can scarcely be appreciated by one who has not endured something of a similar nature, he has been forced to a conclusion which must have given him the deepest

pain, inasmuch as it meant the forfeiting of every honor, every office, every advantage of position which had been his; and not only this, but which required him to part company with the associations of a life-time and to lose the friendship of many whose good-will he must have greatly valued? There was absolutely nothing for him to gain by reaching this conclusion except a good conscience. The editor rightly says:

Every Churchman, and particularly every Catholic Churchman, must meet the issues that Bishop Kinsman has raised. Upon the manner in which they are met rests their security or insecurity in the Anglican position.

It does, indeed; and the clear-cut way in which the Bishop shows its untenability is a better argument against the position than the perhaps unconscious slur that Bishop Kinsman has reached his conclusions while under "the influence of a passing intellectual cloud." To one who, like the writer, knows the keenness of the Bishop's mind and appreciates his spiritually sensitive nature such a thing is incredible.

Further comment seems superfluous. We rest the case before any impartial jury. Who has spoken better, the Bishop who has given up all in the search for truth, or the editor of a High Church paper, who has his position to maintain and justify at any cost?

COMMUNICATIONS

Letters as a rule should not exceed six hundred words

Christianizing the Italians

To the Editor of AMERICA:

The facts and figures submitted by Francis Beattie respecting the contemplated activities of our Protestant neighbors make startling reading, for they prove their deliberate purpose to devote themselves to turning the hearts of our foreign-born citizens and their children against the Faith which is theirs by every right of inheritance and of grace. The effect is deepened as one reads the letter from South Orange, N. J., signed B. M. D., in AMERICA of August 16, giving results already obtained among the Italians of that city. The writer comments in conclusion, "Somebody had better Christianize the Italians."

Is it known to observers like B. M. D. that there is in New York City a young Italian priest whose whole soul is absorbed in this very work, that of Christianizing the Italians? Practically alone and unaided he has built for them, in the heart of an Italian section, a beautiful, simple, devotional church with a seating capacity of perhaps 1,000. His time, his thoughts, his hopes, his strength, are offered for the stupendous task of providing for the moral, spiritual and temporal welfare of his sorely-tempted flock. The result of his labors is large, despite the depredations of the seven non-Catholic denominations in the vicinity. Yet, in May of this year, fourteen of his parishioners, children whose names could be submitted, were confirmed by the late Bishop Greer, in the Chapel of the Incarnation, and advertised as "coming from the Roman Catholic Church." The assumption that Italian children cannot make good Protestants is absolutely false. As a matter of fact, they are turned into the blackest types of them. There is in this priest's parish a boy of ten who is a veritable apostle of Protestantism. He would rather die, apparently, than give up. This boy, after being "converted," was required to take an oath on the Bible that he would never change. Thus worked upon, these people seldom if ever go back, their instructions including most terrible accusations.

against the Church and its priests. Alien indeed, are the sentiments of such workers to those expressed by one of another type. A Presbyterian father said to his young daughter: "As you grow older, you will hear a great deal said against the Catholic Church. I want you to remember that your father says there are no better patriots, no better citizens, no better Christians than are to be found in the Roman Catholic Church."

To return to the Chapel of the Church of the Incarnation. The *Evening Telegram* of July 28 announces the plans of both church and chapel for the coming season, in an article headed, "Slumming as a science will be taught the wealthy." It begins:

"An institute for the wealthy to interest them in settlement, social and religious work among the poor is planned by the Church of the Incarnation, Madison Avenue and Thirty-fifth street, and its program has been announced by the Rev. George F. Taylor, assistant rector of the church. The institute is to be conducted in connection with the Chapel of the Incarnation at No. 240 East Thirty-first street, and is to open its doors in November." * * * [It] "is in charge of the Rev. E. M. K. Knapp, as vicar, and Mr. Knapp's chief problem is one of Americanization, as his parishioners are largely of Italian birth." Truthfully might he have added, and largely drawn, to use no stronger word, from the parish of which the Italian priest is pastor.

Can we not assist this shepherd and others like him to keep their flocks. It is said that St. Teresa did not hesitate to embark on an enterprise with "sixpence and the aid of Almighty God." Surely, there are those among us, blest, not perhaps with St. Teresa's faith, but with such love of God and souls as will impel to the consecration of multiplied sixpences, for the upholding of this work of zeal.

Nurseries, fully equipped and up-to-date, are a necessity, if the work is to succeed; likewise, summer homes, whither entire flocks might be transported in turn, cared-for, instructed, and built-up. Plans carefully thought out, buildings furnished as though for these necessities, await our co-operation. It needs but the money to make them all our own.

New York.

JULIETTE GODDARD THOMAS.

To the Editor of AMERICA:

Reading the letter on "Christianizing the Italians" in your issue of August 16, I felt very sad and said to myself: As it is difficult for an Italian to understand the American psychology, so is it difficult for an American to penetrate the depths of Latin or rather Italian psychology. We are a very old people. England, Germany and America were not yet nations and we were great Christian nations. Christianizing the Italians, who are the most Christian people in the world! A Cardinal once said: "There is still faith enough in an Italian country-place to give to all the world." From Luther's time down to the present, it is the custom of Northern Protestants to belittle Italy and the Catholic countries in general in order to praise Protestant countries, and to my sorrow many Catholics of these same countries are echoing the words of the great renegade, and this, in my opinion, is the fruit of ignorance of our psychology. I suggest to B. M. D. and all those who are of the same opinion to read the book of Rev. A. Young, C. S. P., "Catholic and Protestant Countries Compared in Civilization, Popular Happiness, General Intelligence and Morality." The Italians in America as everywhere are at heart Catholic, with few exceptions. They love Jesus, Mary and the Saints, as no other people do. Their homes are sanctuaries where love of the family is prominent, and their faith is so deeply rooted that, even amongst dangers, very few lose it. The problem, then, is not to Christianize the Italians—Luther said the Italians were pagan and the Pope an Antichrist—but to discover how it is that the poor Italians who come to America to improve their condition and who were church-going in Italy, do not go to church, as the Irish-Americans do. Here is the problem. There are several reasons of this strange phe-

nomenon and here lies a great apostolic field for the zeal of the American clergy. May many zealous men be found to seek a solution for the Italian problem.

Baltimore.

DOMINIC NEPOTE.

Young Men's Catholic Clubs

To the Editor of AMERICA:

The need of a Catholic analogue of the Y. M. C. A. is an oft-told tale. After the maintenance of a Catholic school-system, the greatest individual problem of the Church is the care of the boy who has left the grammar school or high school for his life's work. While he was in school the parish was closely in touch with him. When he leaves school to enter one of the many avocations that await him, he becomes singularly cut off from religious surroundings at an age when he is extraordinarily susceptible to evil influences. The consequences, in loss of faith and morals through evil and merely secular associations, any pastor can relate. The urgent need is for clubs which will furnish a Catholic environment where the boys may satisfy their social, recreational and educational requirements. It is true that, in individual instances, such clubs are now being conducted under exceptional circumstances by parish organizations. The very nature of the case makes it impracticable for this work to become a parochial undertaking under ordinary conditions of parish life.

The conduct of clubs of this sort requires business capacity, professional training and continuity of spirit. The individual parish, burdened with its parish school, is in no position to finance a "Young Man's Club" that will be a credit to the Catholic name. We are rapidly learning, moreover, that good intentions will not fill the place of professional training in the management of the thousand details of such a club; nor is it wisdom for a pastor to incur heavy obligations for a parish club-house, without assurance that his successor will have the capacity and feel the enthusiasm which distinguishes himself. In other words, continuity of management must be assured.

If the need of a Catholic organization providing such facilities for boys and young men is the most pressing of our problems, it is a matter of happy circumstances that there is at hand an agency capable of assuming a responsibility and of filling the need with credit to the Church in America. The Knights of Columbus are such an agency. Their ability to cope with business problems of the highest magnitude has been amply demonstrated during the past two years. They are able to call into service the ablest business and professional men of the Church in this country. Secondly, during the war they have trained many hundreds of secretaries who have rendered the greatest service to our boys in camp and who are now available to conduct clubs for boys and young men in civil life. To neglect to avail ourselves of the services of this body of trained workers would be to be guilty of unpardonable blindness to our own interests. The Knights of Columbus, moreover, would provide for the continuity of management for these young men's clubs which is essential to their permanence.

The Knights of Columbus have performed a great service to the Church in America by their work for the men in uniform. It is well to reward this manifestation of Catholic activity by words of applause and gratitude; but it would be a more adequate expression of appreciation were the Knights to be invited, as a token of regard for the work which they have accomplished, to undertake another great work for the young manhood of the Church in America. Under a general policy outlined by the Bishops, the Knights would be given a free field for the exercise of their zeal and business ability. There are some 200 cities in America of upward of 25,000 in population, in each of which a "Young Men's Catholic Club," under the auspices of the Knights of Columbus, is a practicable proposal for the immediate future.

Portland, Ore.

EDWIN V. O'HARA.

September 6, 1919

AMERICA
A CATHOLIC REVIEW OF THE WEEK
SATURDAY, SEPTEMBER 6, 1919

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How Labor Loses Friends

SOME years ago a Western manufacturer refused the services of a well-known Catholic priest as arbitrator in a dispute between himself and his employees. "I don't question his ability or his honesty," wrote the manufacturer, "but like all Catholic priests, his sympathies are with the employees. That fact will make it impossible for him to reach an impartial verdict." To a very large extent, this manufacturer was justified in his refusal; as a rule, the Catholic priest, and Catholics in general, inclines to a belief that, in industrial disputes, the worker is generally "right." But the trend of events during the last two years, especially since the signing of the armistice, suggests that now at least, that sympathy may very easily go out to unworthy parties. Labor is in the saddle, and if the advice of some of labor's "leaders" prevails, labor is ready to ride rough-shod over all considerations of justice as well as of prudence and common-sense. "What we'll do to that injunction," was the comment of a New York labor leader on a recent Federal injunction, "will make that judge look silly."

In this case, it is obvious that he who laughs last will laugh best. "Silliness" is the unshared portion of any man, or body of men, who attempts to set at naught the rightful power of the Federal Government. It simply cannot be done. That after all these years, so many workingmen seek to right their undoubted wrongs by recourse to defiance of the law, speaks but poorly for the influence of the "leaders" to whom they have subjected themselves, or at least have tolerated. Some weeks ago, the "leaders" of the railway workers served notice that they "were in no mood to brook" the return of the roads to their rightful owners. They did not ask or petition, as any citizen may rightfully do, that the Government retain the railways. They "demanded" this; and threatened, in case their demand was not forthwith granted, "to tie the railways up so tight that they would never run again."

The arrogance, insolence, and practical revolt against the action of the Congress of the United States, should that action not meet their approval, are plain. The threat shows more clearly than volumes of dissertation

the character of certain men whom labor today elects to follow. It embodies a disregard for the rights of the owners of the roads and of the general public, scarcely equaled by the old excesses of the capitalistic barons. It serves notice on Congress that organized labor will obey such laws only as organized labor chooses to obey. In other words, organized labor places itself above and beyond the authority of the Government of the United States. Is it possible that the workingman cannot instantly discern the utter folly, not to say the practical danger, of the adoption of this creed of revolt?

Labor will be ill-advised if it takes over the old tyrannical program of unchecked capitalism. Talk is cheap, and the Federal Government is often long-suffering. It may tolerate the soap-box orator, as long as he confines himself to words, but when he "serves notice" that he will obey such laws only as meet his approval, and "demands" that what he wishes be at once enacted into Federal law, no matter how far the rights of others be infringed, he will soon be taught that under the velvet glove is a hand of steel. In the language of the day, labor will never "get anywhere" except into trouble, by attacks on law and order.

The President and the Shopmen

THE President returned a negative answer to the demand of the railroad shopmen for an increase of from fifteen to twenty-seven cents an hour. He granted an increase of four cents an hour. His reply to the shopmen's demand is worth noting:

The demands of the shopmen and all similar demands are in effect this: That we make increases in wages which are likely to be permanent in order to meet a temporary situation which will last nobody can certainly tell how long, but in all probability only for a limited time. Increases in wages will moreover certainly result in still further increasing the cost of production and therefore the cost of living, and we should only have to go through the same process again.

While every sane American believes that the just demands of labor must be heeded, and heeded promptly, there is every reason for asking if the shopmen have a case. Was their pay adequate if compared to the pay of other workers? The fact is, in the permanent industries the shopmen are about as well paid as any other class of workers. For the statistics of the Department of Labor show that the "average rates paid the principal metal trades in private industries, having union scales of wages, were on May 15, 1919, probably not more than three cents in excess of the sixty-eight cents paid to the railroad shop employees." Not only is the claim of the shopmen weak by actual terms of comparison with other classes of workers, but the Department of Labor holds that the average increase in their earnings "is somewhat in excess of the total increased cost of living from July 1, 1915, to August 1, 1919."

Labor will defeat its own best interests if it merely chases the will-o'-the-wisp of a higher wage. The plain fact is that wage increase cannot overtake prices. The

Government has realized this and in consequence has hit upon the right remedy in attacking inflation. The sincere effort that is being made to reduce prices is the best governmental move that has been made in these days of reconstruction. When prices rise labor suffers, when they go down labor prospers, and for that matter everyone is in a better economic condition. To reduce the cost of living is to stabilize economic conditions which a world-war has unsettled. This can never be done by "boosting wages," but it can be done by reducing prices, and if the shopmen adhere to the wage delusion they will merely hurt themselves and alienate the sympathy of the public. There is no need of minimizing the threatened danger. To strike against the decision of the President in this instance would be a national as well as a labor disgrace.

Red Tape and the Little Red Schoolhouse

MIKE CAPARELLA, an American citizen residing in Brooklyn, heard some talk of trouble in Europe, and went to the wars in the summer of 1917. Thenceforth a grateful Government knew him as private, serial 1720940. On October 12, 1917, he extended his military operations to embrace the purchase of one \$100 Liberty Bond, and for the ensuing ten months a careful Government retained ten dollars of his pay. At the expiration of this time, in the brief intervals between dishwashing in the kitchen and the ever-delicate task of caring for the multifarious needs of a group of pampered army mules, our soldier gave some thought to high finance. He had never owned a bond in his life. He was curious to look upon this thing for which the Government had been withholding the third part of his pay; perhaps for one supreme moment, to hold it within his trembling fingers. Obviously, his dreams arose from the theory that the bond was his.

Putting this theory to the test, he humbly petitioned the Government for a brief view of what he deemed his property, but his letter was probably lost somewhere along the firing-line, in its passage to the 1469th assistant deputy of the Allotment Branch. When the war came to an end, he again presented his suit. But at that particular moment, the Government, deep in its plans of sending a representative and his party to the Versailles Conference, was disinclined to attach much importance to the financial flyer of private, serial 1720940. Thereupon the flustered financier betook himself to a friendly bank president. On June 18, 1919, this official, not knowing what was before him, merrily presented a request in due form, asking the delivery of the bond. His letter was ignored by the War Department; possibly it lacked that reverential tone so requisite when a citizen writes to a public servant. On July 3, the price of stamps having depreciated, he again addressed the War Department. For this perseverance, he was rewarded on July 11 with Form Letter A, followed by instructions on July 16, directing the unfortunate financier to forward ship-

ping directions. The hopeful Caparella at once complied, but as his spelling was probably as faulty as the spelling of many another good soldier, his communication was ignored. On July 25, Mike Caparella being yet bondless, the bank president advanced to the charge, and received a duplicate of Form Letter A. On July 30, no bond sighted on the horizon, he again wrote, and again was met by Form Letter A. On August 5, this very Job among the bankers again betook himself to his typewriter, and the return fire of the War Department, although belated by two weeks, was the old reliable Form Letter A.

There the bank president, the bond, the War Department and Mike Caparella rest. The banker has four copies of Form Letter A. Mike Caparella has a vague sense that not all battles are fought on open fields, but he has no Liberty Bond. The Government has that. Some day, however, it may form the nucleus of a nest-egg for Mike Caparella's grandchildren. As for the country, it has another assurance that any Department at Washington may always be depended on to preserve the least prerogative of the humblest custodian of the Government's Inexhaustible Tangle of Red Tape.

All that is now left, is to enact the Smith-Towner bill. This will place all the public schools of the country in charge of the same type of bureaucrats who cannot see why Mike Caparella should have his Liberty Bond, for the educational work at present undertaken by the Government promises splendidly for the future. The Federal Vocational Board, for example, has 1,600 officials, but in seven months has not been able to place more than 5,000 out of a total of 128,000 soldiers eligible for training.

Yes, the next imperative step towards progress is to envelope every little red schoolhouse in the country with a million strands of superfine governmental red tape. The schools would cost more and do less, but we should make progress. That the progress is in the wrong direction does not matter. Progress is progress.

Ireland a Nation

MR. ERSKINE CHILDERS, in a convincing paper on "Ireland's Present Position" which appears in the September 8 issue of the *Catholic Mind*, well observes that "Ireland survives as the only white community on the face of the globe where the 'government by consent,' which President Wilson summoned the 'organized opinion of mankind' to sustain, is not established." He continues:

If in Ireland special circumstances could be shown to exist which distinguish her case from all others, it would still be hardly possible to justify an anomaly so flagrant. But there are none. On the contrary, her case is simpler than that of any of the host of new European nationalities. She is an island, with the best and most immutable of all frontiers, the sea, with an historical identity beyond dispute and an historical unity beyond dispute, for, although conquered and to some extent colonized, she has absorbed conquerors and colonists, so that all her inhabitants call themselves Irishmen, live under an Irish administration, and obey laws common to the whole island, but

differing widely from those of Great Britain. And among these Irishmen, Ulstermen included, there is a larger measure of unanimity for unified self-government and a smaller and less difficult minority problem than in any of the new European States, while minority problems at least as difficult were surmounted in the great dominions. Nor does freedom for Ireland raise any ulterior international problems and difficulties like those which, in default of the most unselfish and enlightened statesmanship, threaten the new Europe. Ireland has no irredenta: she covets nothing, threatens nobody and arouses no rival cupidities. She is as incapable of aggression as she is incapable of defense against the one Power she has ever had to deal with, Great Britain, and this Power is the strongest in the world.

In that same number of the little fortnightly the Rev. James J. Howard, writing on "The Case for Irish Independence," shows that according to the uninterrupted tradition of the United States since the days of Daniel Webster, "Our place is on the side of free institutions." The heart of America therefore, should go out to a sister-nation like Ireland struggling for her freedom, just as we supported the cause of the South American Republics early in the nineteenth century, that of Greek independence in 1823, and that of Cuba's freedom in 1898. Those who would refuse Ireland the title of nation Father Howard answers thus:

Ireland is a nation whose boundaries were set by the almighty finger of the most high God. Ireland is a nation whose people are ethnically of purer stock than any people in Europe. Ireland is a nation that had a culture and civilization of her own when the Angles and the Normans were savages in their forests. Ireland is a nation whose sons have carried civilization and Christianity to England, Scotland, France and Germany, even to parts of Italy. If all these things—a fixed territory, her own culture and civilization, a pure race whose sons have served well the cause of civilization—if all these things together do not make a nation, then may we ask what claim has any people in the world to the title of nationhood? But all men know that Ireland is a nation, and now four-fifths of the Irish people have united in one purpose, and that purpose is sustained by the millions of men of Irish blood scattered throughout the world. With a properly and duly organized government, she presents herself to the nations of the world and asks that her act of declaring her independence be ratified, that her independence be recognized, and that she be accepted as a sister in the family of nations.

It is hard to see how any fair-minded American is able to evade the force of the foregoing arguments. The Greeks and the Cubans, though they have done but little to raise the United States to its present commanding position among the nations of the world, found it easy in the past to arouse our country's enthusiastic interest in their fight for independence. Is it just, then, that an ancient nation like Ireland, who for centuries has lain prostrate beneath the heel of the invader, and who has lavishly contributed to the development and the defense of our great Republic the brawn, the brains and the blood of millions of her religious and pure-hearted children, should now, in this critical hour of her long struggle for freedom, sue in vain for effectual assistance from the United States?

The Fatherless Children of France

WELL over a year ago, before approval was set upon the Fatherless Children of France by his Eminence, Cardinal Amette—but not since—AMERICA exposed and attacked the action of certain of that society's French agents who, despite the vigilance and opposition of the American branch of the association, attempted to proselyte Catholic children. Needless to say, AMERICA has no apology to offer for its action; neither does the paper stand in need of any defense. Its position was taken after long and careful consideration of evidence sent direct from Paris by competent and altogether trustworthy witnesses. Under like circumstances, like action will always be taken for the preservation of the faith of defenseless children.

But, happily, times have changed, and in the change has come about the elimination of the odious procedure against which AMERICA protested. The Fatherless Children of France now has the fullest confidence of those best able to judge its character. That upright and altogether estimable priest, the well-known military chaplain, M. Cabanel, disturbed in conscience by the reports about some of the Fatherless agents, went from New York to Paris, to institute an investigation, determined, if, at the present time he found aught amiss, to resign from the French High Commission. His work of inquiry done, he is now back in New York, fully assured that American Catholics can aid the Fatherless Children of France, without fear that their confidence will be abused. Nor is this his own opinion only; the distinguished French Catholic ladies and gentlemen who have been associated with the society since it was approved by Cardinal Amette support him in his contention and point out that Fatherless is contributing money to eighty-five distinctly Catholic associations founded for the relief of distress in sorely troubled France. And in order to dispel the least doubt from the minds of charitable people his Eminence, Cardinal Amette, has written M. Cabanel, the following letter:

M. Abbé Cabanel, Military Chaplain,
My Dear Chaplain:

I learn that the work called the "Fatherless Children of France" is still being made, in the United States, the object of unjustified attacks, as a result of confusing it with another organization which could not inspire Catholics with the same confidence.

I should like to say again that after repeated investigations, I have reached the conviction that the funds collected by this work are distributed to the orphans with entire impartiality and complete respect for the religious convictions of families.

I again express my thanks for all that generous America is doing, and wishes to do, for the dear children of France whose fathers have given their lives for their country and for the cause of right.

Believe me, my dear Chaplain.

Devotedly in our Lord,

LEON AD. CARD. AMETTE,
Archbishop of Paris.

So the case rests, altogether in favor of the association. It seems but just too, to pay tribute once again

to the American branch of the Fatherless which from the beginning did everything in its power to forfend against abuses.

As a final word, AMERICA begs its readers, out of the love they bear to the Child of Bethlehem and Nazareth, to come to the rescue of the orphaned children of fair France. God's hand is heavy on the unfortunate land;

its children need our help and France deserves our help, for there was a time when she was good to us, materially and spiritually. Surely, we shall pay our debt, through the children who knowing no guile, political or otherwise, stand before us sick and hungry, with outstretched hands, imploring us to pity their sorrow and weakness.

Literature

AMERICAN HISTORIANS' NEGLECT OF CATHOLIC ACHIEVEMENTS

ON September 24 the first annual meeting of the American Hierarchy will be held at Washington, a departure that is to open "a new era for the Church in America." Catholic education and Catholic literature are among the pressing problems noted in the *avant-propos* sent the General Committee on Catholic Interests and Affairs, as requiring the particular attention of the assemblage. Some part of this division of the work of the Conference might well include the promotion of the long-neglected study of American Catholic history and the preservation of our Catholic records. "History of itself is a most important instrument of education," said a well-known publicist recently; "education in turn is the first step towards the conservation and propagation of any doctrine or spirit, Catholic or otherwise. Indeed there is more disciplinary power in history than in very many of the topics that are so painfully stressed in the modern classroom."

Although our Catholic American title-deeds run in an unbroken chain back to the very day of this country's discovery, they are usually accorded scant recognition as historical assets in the compilation of the majority of current publications. It is our own fault if we permit this to continue without such protests as will ensure a radical change in the future policy of historians who deal with records making any pretense of exactness and authority of detail.

A series of historical narratives in fifty volumes under the general title of "The Chronicles of America," of which some twenty have been issued, has been projected by the Yale University Press. They are models of typographical craftsmanship, edited by the Larned Professor of American History at Yale. "The idea has been to present the entire history of our own country in the living form of a series of short narratives, each having a unity of its own, but all articulated and so related that the reader will not only be entertained by the story in each volume, but will also be given a real vision of the development of this country from the beginning to the present day."

With such high purpose and under such distinguished auspices it is rather disconcerting to find in "The Cotton Kingdom," by William E. Dodd, the volume dealing with the important topic of the economic and social results of slavery, the following surprising passages, which are the only indexed references touching on the work of the "Catholic Church in the South":

The lower South had been and still was an outwardly irreligious, dram-drinking, and dueling section. The French priests had built a compact religious community in and about New Orleans, but they had not pushed this work up the rivers and out into the great stretches of country where plantation life was dominant. Nor was their easy-going moral system entirely adapted to the needs of rural life. The cathedral church, the monastery, and the parochial schools filled the round of the priest's life and duties. The saving of souls in distant plantations was not his especial concern. Dueling and card-playing and horse-racing were not beyond the range of his own interests; why should he stir up a crusade against them? The faith of the Roman Catholic Church was, therefore, comparatively stagnant in the lower South. Aside from a few churches in Louisiana

and Charleston, firmly established parishes in Mobile, and a diocese in Florida, this branch of the Christian Church had not become a force in the planter civilization. . . . Gambling and horse-racing and card-playing were to the Anglican clergy what they were to the Catholic priests, a means of hastening weary hours away.—(pp. 13-14.)

The Roman Catholics of New Orleans, whose easy-going methods suited some twenty or thirty thousand merchants and planters, contributed their mite in the direction of religious orthodoxy. In New Orleans, Baton Rouge, and Mobile there was a nucleus of Catholicism that might under better skies have won a controlling influence in large districts of the cotton kingdom. It did not so fall out, however, and the Catholics remained one of the minor denominations of the planter civilization.—(p. 98.)

In refutation of this gratuitous slander it is only necessary to mention the names of Dubourg, Rosati, Flaget, David, England and Reynolds; or of the Ursulines who began their work of education and social service that has since gone on without interruption, in 1724; or of their later coadjutors Philippine Duchesne, Eugénie Audé, Mary Aloysia Hardey, Catherine Spalding, Cleophas Mills, Frances Gardiner, Anne and Mary Rhodes; valiant women all and leaders in the moral and mental progress of the communities in which their presence was a blessing. Neither in the bibliography of this volume, nor in that of its complement, "The Anti-Slavery Crusade," by Jesse Macy, is Dr. Woodson's exhaustive compilation, "The Education of the Negro Prior to 1861," included. Reference to this really authoritative record of the Old South will indicate how true to her Divine mission the Church has kept in the South since the day when the liberal-minded Jesuit Alphonso Sandoval registered the first protest against slavery in America.

The absence of all references to Shea or other Catholic American historians is another notable defect in the authorities cited by the authors of several of these volumes: "Dutch and English on the Hudson," by Maud Wilder Goodwin; "The Old Northwest," by Frederic Austin Ogg, and "The Fathers of New England," by Charles M. Andrews. The latter book makes no mention whatever of Father Druillettes; or the martyr Du Thet, who was in New England eleven years before any of the Pilgrims whose exploits fill the volume's 200 pages, appeared on the scene. There is constant reference to the "Encyclopædia Britannica," but never once to the "Catholic Encyclopedia," although every one of the sixteen volumes of the latter contains valuable and exclusive American data for the inquiring historical student.

When so much care and expense have been lavished on the mechanical attractions of these "Chronicles," perfection in paper, binding, illustration and typography, it seems a great pity that editorial oversight should have permitted what, from the Catholic point of view, are decided blemishes. The time has long passed when the Catholic records of our country, either sectional or continental, can be ignored by those who set out to tell the story of the nation's growth and progress. Happily it may be assumed that such a condition now is the result of ignorance and a slovenly and unscholarly use of material, rather than of malevolence.

In addition to the volumes of the "Chronicles" above cited there are now also ready, "The Spanish Conquerors," by Irving

Berdine Richman; "The Day of the Confederacy," by Nathaniel W. Stephenson; "The Boss and the Machine," by Samuel P. Orth; "The Age of Big Business," by Burton J. Hendrick, and "The Old Merchant Marine," by Ralph D. Paine, all of which carry out the purpose of the series "to make the traditions of our nation more real and vivid to those of our citizens who are not in the habit of reading history" and which offer no reason for the objections taken to some of the volumes. But the books of the series, as was remarked in *AMERICA*'s reviews of the earlier set of volumes, are rather uneven in quality, William Bennet Munro's excellent "Crusaders of New France," for instance, being followed by Emerson Hough's inadequate "The Passing of the Frontier."

Catholics also have just ground for complaint for the shabby treatment they receive in two other recent historical works, "The Frontier State, 1818-1848," by Theodore Calvin Pease, and "The Era of the Civil War," by Arthur Charles Cole (Illinois Centennial Commission, Springfield), which the great State of Illinois has published as Volumes II and III of its centennial history. A good idea of the complex contents is given in the titles. What the comparatively brief span of a century can present of the marvelous growth of this now commanding commonwealth, in population, material, prosperity, social, religious and educational progress reads like a veritable romance. The evolution of Illinois from a prairie territory is so interwoven with the general advance of the Republic, that one in reading these pages unconsciously absorbs a very substantial acquaintance with the most important events in the history of the whole country, for the periods treated.

Interstate commerce, as identified with the building of the canals and railroads; the passing of the old and the rise of the new political parties; the epoch-making results, social and economic, of the bloody solution of the slavery question; the industrial and the mechanical revolution of the last decades of the nineteenth century; all the "strides that rendered obsolete existing institutions and prevailing methods in almost every phase of the life of the times," find their proportioned place in the orderly sequence of the chapters. Chicago plays so large a part in the domestic economy of the present that not the least interesting incident of a reading of this history is a comparison of domestic commodity prices "then and now." How almost unbelievable it is to be told of the decade 1840-1850: "Chicago, the 'Garden City,' became in this period a cosmopolitan metropolis, the commercial emporium of the Lake Michigan region and the adjacent States."

The large share Catholics have had however in the building up of Illinois is quite overlooked. For the editor of the *Illinois Catholic Historical Review*, one of the most competent local critics, after making a careful analysis of the Centennial Commission's volumes, is forced to say in the July number of that quarterly:

Here is the concrete indictment of the volumes of the Centennial History of Illinois so far written, as regards things Catholic: Catholics and the Catholic Church have been practically ignored. Although there never was a time in the history of Illinois when the Catholic Church membership in Illinois did not constitute a very large percentage of the population of the Territory or the State—more at some times than all of the other Churches combined—yet the space given it is infinitesimal as compared with that given other Churches. Although at all times the Catholic has been active in every educational and charitable work, frequently doing more than all other Church organizations combined, he gets little or no mention. . . . Much as this work is to be admired and, though we are loath to complain, it must be said that this treatment of an important element of the population of the State is indefensible and unpardonable.

And he makes somewhat the same criticism in regard to the part played by the Irish element of the State observing "that historical data regarding the Catholic Church and the Irish in

Illinois is not nearly so conveniently available as is the data concerning many other subjects," and adds: "This affords the Catholics, the Irish and perhaps others in Illinois some food for reflection. It is not hard to point the moral. Who wants his light to shine should first ignite it, discard the bushel and then give a little attention to the trimming of the wick."

Here is the situation in a nut-shell for all those interested in the solution of the problem how to give our Catholic records their proper standing in current historical values. If the question comes up at Washington the three suggestions made by the Chicago editor offer a very useful program for a plan of practical activity.

THOMAS F. MEEHAN.

The School

Serene among her ruddy flock she stands,
Their dewy faces sleepy as the morn,
Fresh as the summer flowers in the corn,
Sweet as the daisies on the meadow lands.
And droning like a hive of happy bees
They con their tasks, that smiling nun to please
Who holds their little hearts within her hands.
And she, for Christ's dear love her tasks pursuing—
Love craveth labor though the task be sore—
Some tender deed forever will be doing
To make them love her Saviour more and more.
With patient eyes she scans their candid faces,
She looks not far beyond their childish graces
Nor recks the cost nor counts the gain ensuing.

Yet this light lad a bishop God will make
To rule a people with the love she gave;
Yon laughing lass will go, for Jesus' sake,
To toil in heathen lands, love's willing slave,
Thus, teaching day by day the ruddy rows
She sows the seed, nor knoweth what she sows—
In distant years the billowy harvests break!

EDWARD F. GARESCHÉ, S. J.

REVIEWS

The Years of the Shadow. By KATHARINE TYNAN. Boston: Houghton, Mifflin Co. \$4.50.

This is the third volume of a Catholic author's literary reminiscences, "Twenty-Five Years" and "The Middle Years" having preceded it. Mrs. Hinkson now continues her entertaining recollections from 1913 to the last year of the war. The book is full of anecdotes about such literary folk as Father Matthew Russell, "A. E." Lord Dunsany, W. B. Yeats, Francis Ledwidge, etc., describes intimately the life led by the author at Claremorris, County Clare, where her husband was a resident magistrate, and the names of the notables she met during the past few years are joined with pleasant reminiscences. Though Mrs. Hinkson did not witness the Rebellion of Easter Week, she has put into her book two good accounts of it, one by a country priest who happened to be in Dublin at the time, and the other by John Higgins, a gifted young Irishman, who was an onlooker, but not a sharer of the revolt. Mrs. Hinkson herself is far from being a Sinn Feiner and seems to regard Easter Week and its consequences as one of Ireland's greatest misfortunes. But the vast majority of her countrymen, and of those in every other land allied to them by race or lineage, undoubtedly consider that revolt as the heroic beginning of a movement that will not end till Erin is free. The author's numerous English friends and admirers, many of whom bear titles, have perhaps made it hard for her to be a Sinn Feiner.

Mrs. Hinkson finds "The Genesis of the Rebellion" in the wretched condition of the Dublin poor and in the great strike of 1913. She gives a vivid description of life in the slums, with their "decent" population, the "outcasts" of which "are probably as respectable as you, and of a higher degree of virtue." "Holy

Ireland" shines out in her account of the Lough Derg Pilgrimage. "When you leave the island . . . you feel that you have spent four days in heaven, and when you look round on the faces of your fellow-passengers you feel that they have been there too." The author's pages are rich in amusing anecdotes about the Irish priesthood and glowing tributes to their worth. She remarks: "There can be very little serious criticism of them as priests and men, though one may criticise if one is against them in politics. Their conduct is practically beyond reproach. They are the best of men and Irishmen."

Mrs. Hinkson was very busy with her pen during that three years' stay in Mayo. Besides writing nine novels, she finished "Lord Edward: a Study in Romance," two volumes of reminiscences, three volumes of poetry, two school-books and a great number of short stories and articles. This untiring industry kept her and her family from worrying about the war for before peace came she had two sons in the British army. The reason why the Titanic struck the iceberg, by the bye, is at last known. It seems that the pious Ulstermen who built that ship scrawled on every sheet and plank of the vessel, "To Hell with the Pope!" so she was doomed to destruction from the very start.

W. D.

The Most Beloved Woman. The Prerogatives and Glories of the Blessed Mother of God. By Rev. EDWARD F. GARESCHÉ, S. J. New York: Benziger Bros. \$0.90.

Sermons on Our Blessed Lady. By Rev. THOMAS FLYNN, C. C. New York: Benziger Bros. \$2.00.

Doctrinal Discourses for the Sundays and Chief Festivals of the Year. By Rev. A. M. SKELLY, O.P. Volume Two. Tacoma, Wash.: The Dominican Sisters, Aquinas Academy. \$1.25.

There is a tenderness and a homeliness about these essays of Father Garasché that make the little volume charming reading. They show so clearly and so well the mother-love of Mary. They tell us so plainly how Mary can mother and has and still longs to mother all the children redeemed by her Divine Son. Stories and apt illustrations from the lives and love of earthly mothers are transferred and applied to Mary; they cannot help but appeal to every heart. It is a choice little volume, like a spray of orchids, small perhaps, but a very rare and fragrant offering at the shrine of "The Most Beloved Woman," the Mother of God.

Father Flynn's tribute to Our Blessed Lady consists of a volume of sermons for all her festivals. The texts of Scripture which the Church accommodates to Mary's feasts are well explained; the history of each title and each feast is clearly set forth. The sermons are not too long, but they contain an abundance of material, doctrinal and devotional, that will help much to make Mary and Mary's feastdays better known and loved.

The second volume of Father Skelly's sermons embraced the Sundays and festivals from the First Sunday of Lent to the second Sunday after Easter, inclusive. The same practical treatment which was a feature of the initial volume is true of this also. The sermons—there are three for every Sunday and feastday—are not vague nor general, but very clear applications are made to every class of the hearers of God's word. This volume will have an especial appeal to the preacher, as it covers the season of Lent, Holy Week, the Holy Eucharist and the Passion. It contains, too, the "Seven Words" by Père Monsabré, panegyrics on St. Joseph and St. Patrick, with two appendices on the history of St. Patrick and on "Ireland, a Nation of Apostles."

C. J. D.

Common-Sense Drawing. By ELEANOR LANE. New York: Krone Brothers. \$5.00.

To many teachers of the primary and grammar grades

"Common-sense Drawing" comes as a long-desired help. Based on a good syllabus, and worked out by practical experience in the classroom, the book promises to be of great value to teachers. In it are found directions for the various divisions of the work, from geometric units in the first grade to historic ornament and lettering in the eighth. There is a page of illustrations for each step, and there are exact reproductions in monochrome or color of specimens selected from the work of the children in each grade. The work in color is especially fine. Teachers who have used this method have found that by its help the most unpromising pupils have learned to draw well.

As one turns over the book's 113 pages, the spirit of movement makes itself felt, suggesting vitality in every stage. There is nothing cut and dried. The work of living children seems to stand out and challenge attention. This is especially noticeable in the work for the lower grades. The verses for recreative dictation with examples of expression show an unusual power of awakening and sustaining interest. The sketch entitled "Liberty Loan Parade" will delight the heart of every average child who sees it. The stencil work is well graded and perfectly reproduced in the plates, and the chief elements in the science drawing for each grade are carefully worked out in pen-and-ink sketches for the convenience of the teacher. Valuable hints are liberally scattered throughout the pages, all of which are helpful. Not the least of these is an explanation of color harmonies with examples of simple combinations of monochromatic harmonies and combinations in two tones, found at the end of the book. As far as we know, "Common-sense Drawing" is without a rival in the field. It is the work of a religious of the Society of the Holy Child Jesus, Sharon Hill, Pennsylvania, who as "Eleanor Lane" is well known in art circles.

M. M. M.

BOOKS AND AUTHORS

The September *Bookman* announces that the six novels most in demand during July in American public libraries were "The Four Horsemen of the Apocalypse," "The Arrow of Gold," "The Tin Soldier," "Christopher and Columbus," "The Cricket" and "Saint's Progress." The six "general" works chiefly in request were "The Education of Henry Adams," "Belgium," "Joyce Kilmer: Poems, Essays and Letters," "The Seven Purposes," "Raymond" (two Spiritist books), and "Bolshevism." —The extraordinary vogue which unlimited advertising during the past year has given the novels of Vicente Blasco Ibañez, the "Zola of Spain," threatens to be increased by the persistent puffing "Mare Nostrum" (Dutton, \$1.90), his latest book to be translated into English, is receiving. The novel's theme is Germany's submarine warfare in the Mediterranean, and the central figure is Ulysses Ferragut, the captain of a Spanish ship. Many portions of the book's 518 pages drag but others are powerfully written, the execution of Freya, the spy, being particularly effective. But what makes "Mare Nostrum" unfit to read are the author's shameless descriptions of that adventuress's sinful life and of her adulteries with Ferragut who has a faithful wife and a little son at home in Spain. The book will do nothing but harm to countless youthful readers. As Ibañez is a bitter anti-Catholic who has written a series of novels which are expressly designed to injure the Church, and indeed to undermine all faith in Christianity and teach instead downright paganism, it would be interesting to learn the character of the propaganda that is now zealously promoting the spread of his pernicious works in this country.

Allyn & Bacon, Boston, have brought out these three Spanish text-books: "El Pájaro Verde," by Juan Valera, besides having profuse notes and vocabulary, this interesting little book contains a digest of the principal rules of grammar, together with exercises in Spanish and English, based upon the story and the rules. The book is well adapted for elementary classes. "El Reino de

los Incas del Peru," by the Inca Garcilaso de la Vega, is a story of the early settlement of Peru and of the first rulers of that country. The book contains a vocabulary and numerous photographs of the ancient ruins of that region. "*Anécdotas Españolas*," by Philip Warner Harry, contains one hundred brief and humorous anecdotes, each of which is followed by pertinent questions in Spanish. More than sixty pages are devoted to familiar words, phrases and idioms that will enable the student to converse with ease.—The same publishers have ready a revised edition of Slaught & Lennes' "Solid Geometry." It lacks those peculiar notes of the "Plane Geometry" prepared by them: the numbering, for example, of angles, the historical account of important theorems, and experimental problems, which made their former book so valuable.

"The Forgotten Man and Other Essays" (Yale University Press), by the late William Graham Sumner, LL.D., and edited by Albert Galloway Keller, Ph.D., Professor of the Science of Society, Yale College, is the fourth volume of Sumner's essays and contains articles on protectionism, the money controversy, education and other economic subjects. The book also includes a bibliography of Sumner's writings. The essay on the "Forgotten Man" is really a clever exposé of some of the fads that nowadays weary the world, and shows who it is that has to pay the piper for all the moral uplift that social reformers constantly put on the market of publicity. It is the "Forgotten Man," the hard-working industrious laborer who needs no such uplift. Sumner uses strong language to urge that the curse of vice work should be allowed to work out its own remedy. The author is remarkable for the persistency with which he adheres to his theme, and he spares no effort to convince his readers that he is right.

"Self-Government in the Philippines" (Century, \$1.50), is written by Maximo M. Kalaw, who is Professor of Political Science at the University of the Philippines and a native Filipino who has worked for the independence of his country. His former volume, "The Case for the Filipinos," showed the logical claim his people had on the United States for self-government. The present book reveals the remarkable progress that the nation has shown during the last twenty years, progress that justifies the belief that the Islands can govern themselves now. He pays a fitting tribute to the far-seeing policy of Spain, the first power to govern the Philippines, in as much as she destroyed the tribal government forms that still prevail in colonies of the East held in subjection by England. For that reason there is no caste problem in the Islands. The Jones law, America's most progressive form of legislation, despite its defects, did much towards educating the self-governing qualities in the Filipino. The present Government of the Islands is practically managed by the natives, as the Governor General acts merely in a directive capacity. No one who reads the book can doubt that the time is at hand for America to fulfil her promise to these peoples of the East.

Arthur Haire Forster has given a very brief analysis of Spiritualism, Christian Science, Theosophy and Mormonism in his book "Four Modern Religious Movements." (Badger). His conclusion is that none of these sects would have made any headway had the churches been alive to their power for good, and made use of that power in keeping the purity of their doctrine. While showing that the claims of all these new religious movements are baseless, the author has no definite religious creed to offer as he cannot subscribe to the one and only Creed. An essay on "The Logos and the Value of Death" closes the little volume.—Houston W. Lowry, the Protestant author of a small book called "Mary the Mother of Jesus" (Badger) expresses in his foreword the very natural perplexity he feels at the

neglect with which his coreligionists treat the Blessed Virgin. "Other characters in Scripture invite and receive close acquaintance," he remarks, "and why should the woman nearest by nature to Christ and His Gospel be left deliberately out of view?" This general neglect of Our Lady on the part of Protestants the author then proceeds to make up for by writing five short chapters on Mary's life and character in which he undertakes to prove that as Mary belonged in "the ranks of common womanhood" and that as "the mother of Jesus was not essentially superior to any other Mary," the honor shown her by Catholics is a "wicked abuse." If that is a specimen of the recognition Our Lady at this late day is to receive from Protestants, let us by all means have instead the silent neglect of her they have shown in the past.

SOCIOLOGY

An Aristocratic Pillage

THE width and breadth and depth of the economic disaster implied in the Reformation is only now beginning to be understood. "We talk with a great deal of indignation of the Tweed ring," says a Protestant divine, the Rev. Dr. Jessopp, in "The Great Pillage." "The day will come when some one will write the story of two other rings: the ring of the miscreants who robbed the monasteries in the reign of Henry VIII was the first; but the ring of the robbers who robbed the poor and helpless in the reign of Edward VI was ten times worse than the first."

From the closing of the monasteries, as the havens of all human miseries and the open inns of God's poor, the world has never recovered:

They burnt the homes of the shaven men, that had been
quaint and kind,
Till there was no bed in a monk's house, nor food that man
could find.
The inns of God where no man paid, that were the walls
of the weak,
The King's Servants ate them all. And still we did not speak.

So sang Chesterton of the first of the great deeds of pillage, which took place at the same time with the looting of the churches, and whose spiritual consequences extended with the most dreadful results into the domain of economics. The second act was the robbing of the gild property devoted to religious purposes, which practically implied a complete act of confiscation, since the great funds which the gilds devoted to works of charity and similar objects, were usually most intimately associated with religion and held and administered in its name. Hence the writer upon "Gilds" in the non-Catholic "Encyclopedia of Religion and Ethics" rightly affirms that: "The Reformation by disendowing the religious and social gilds and crippling the organization of the craft gilds, prepared the way for Poor Law reform and the changes in the industrial revolution which were then shaping." The immediate consequences of the royal pillage are thus forcefully described by Dr. Jessopp:

Almshouses in which old men and women were fed and clothed were robbed to the last pound, the poor alms-folk being turned out into the cold at an hour's warning to beg their bread. Hospitals for the sick and needy, sometimes magnificently provided with nurses and chaplains, whose very *raison d'être* was that they were to look after and care for those who were past caring for themselves—these were stripped of all their belongings, the inmates sent out to hobble into some convenient dry ditch to lie down and die in, or to crawl into some barn or hovel there to be tended, not without fear of consequences, by some kindly man or woman who could not bear to see a suffering fellow-creature drop down and die at their own doorposts.

The same results followed in Germany, and Luther's complaints that people, after adopting the "true" religion of his own making no longer interested themselves in charity as they had done before, were unavailing. The princes and their hire-

lings had eaten up and spent in horses, luxuries and vices the dowries of the poor.

THE ROYAL BOLSHEVISTS

THE looting of the gilds began with the act of Parliament of Henry VIII entitled: "An acte for dissolucion of colleges, chauntries, and free chapelles, at the king's majestie's pleasure," and was brought to its completion in the next reign when the new act, 1 Edward VI c. XIV, demanded that: "All payments by corporations, misteryes or craftes, for priests' obits and lamps," be thenceforth paid to the king. The law itself was entitled: "An acte whereby certaine chauntries, colleges, free chapelles, and the possessions of the same be given to the king's majestie." Writing of the effect of these acts in his work on "The Livery Companies of London," William Herbert says:

The effects of the Reformation were severely felt by the livery companies. It had been customary in making gifts and devises to these societies in Catholic times, to charge such gifts with annual payments, for supporting chauntries for the souls of the respective donors; and as scarcely an atom of property was left without being so restricted, at a period when the supposed efficiency of these religious establishments formed part of the national belief, almost the whole of the companies' Trust Estates became liable, at the Reformation, to change masters with the change of religion.

What was true of these companies, which represented the wealthier middle class, was all the more true of the ordinary craft gild. Enormous loans were next exacted of the companies and a number of "sponging expedients" resorted to, by which, as this writer says: "That 'mother of her people,' Elizabeth, and afterwards James and Charles, contrived to screw from the companies their wealth." When forced loans and levies had been pushed as far as they would go, Elizabeth granted "patents for monopolies and for the oversight and control of different trades." Thus in 1590 one of the Queen's courtiers, Edward Darcy, sued and obtained a patent against a leathersellers' company. This empowered him to set his seal upon all the leather that was to be sold in England, for which "he sometimes received the tenth part, the ninth part, the seventh, the sixth, the fourth, and sometimes, and often, the third part of the value of the commodity." (Stripe's Stow). We are not therefore surprised that the establishment of gilds was still encouraged in Elizabeth's reign. They were a constant source of revenue to the crown or the courtiers. The gilds were not discontinued at once with the Reformation, many of them sufficiently recovered from the confiscation of their property after redeeming it at a high cost, but their economic efficiency was a thing of the past. Their soul was reft from them with their religion. They gradually passed away, or became mere capitalistic societies.

The way was now open, both for political autocracy and for individualistic capitalism. What followed is too well known to call for description here. The domestic system, the factory system and the industrial revolution are the successive milestones. With each step forward towards a loudly acclaimed national prosperity, the toiling masses were ground more helplessly beneath the feet of that merciless idol of modern commercialism to which the Reformation had surrendered them. The free craftsman of the Middle Ages, who could lift up his head as a man and a Christian, without envy of lord or king, had now become the merest slave of the machine and an instrument of wealth. And all this, thanks to the Reformation!

WHAT MIGHT HAVE BEEN

BUT could this catastrophe have been averted by the Church, in view of the great progress in mechanical invention and in other material conditions? It certainly could have been. As John L. and Barbara Hammond state the case in their book, "The Town Laborer":

Religion, in one form or another, might have checked this spirit by rescuing society from a materialistic interpretation, insisting on the conception of man as an end in himself (i.e.,

dependently upon God), and refusing to surrender that revelation to any science of politics or any law of trade. Such a force was implicit in the medieval religion that had disappeared, good and bad elements alike, at the Reformation.

It had not indeed disappeared with the Reformation, but its voice had for the time been disregarded in the political and economic life of the nations. There was nothing "bad" in the elements of this religion itself. The evil was all, then as now, in the hearts of men and in their want of conformity to its teachings. By the unhappy separation from the Church founded by Christ upon Peter men had lost the one and only authority that could with certainty guide and direct them in the principles of social justice and of charity. Under Catholicism, however unworthy individual representatives of the Church might at times be found, the principles which they were obliged to admit and to teach ever embodied the true spirit of Christian brotherhood. There was consequently not merely the possibility, but the moral certainty of reform.

CHRISTIAN ECONOMICS

AS a teaching body, the clergy remained true to the unadulterated Gospel of Christ. The doctrine of the Church insisted upon the rights of the workingman, the just and reasonable distribution of earthly goods and the universal law of helpfulness and brotherly love. It repudiated the claim of the capitalist to dispose at pleasure of his property, without regard to the common good, and denied in all its phases the theory of a false individualism. So, too, the monk was kept within his strict, but voluntary, vow of poverty and the ecclesiastic might not appropriate for his own vanity or pleasure the proceeds of his benefices without defrauding the poor. To all alike was applied the principle so clearly expressed by St. Thomas in the famous passage quoted by Pope Leo XIII in his Labor Encyclical: "Man should not consider his outward possessions as his own, but as common to all, so as to share with them without difficulty when others are in need." This doctrine has found its practical industrial expression for our own times in the concluding words of the pastoral on Social Reconstruction by the American Bishops:

The laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employees have obtained at least living wages. This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry.

So the unbroken tradition is handed down and the inviolate teaching of the Church still continues from the Middle Ages, as it began with the preaching of Christ and the Sermon on the Mount.

JOSEPH HUSSLEIN, S.J.

EDUCATION

Education and Federal Bayonets

A MEMORABLE educational conference took place at the American E. F. University in Beaune, France, on April 7, 1919. Several speakers emphasized the importance of the meeting, referring to it as "memorable," hence my use of the word. The evening assembly was given to a symposium on Military Education, presided over by General Rees, commanding G5-Department of Education in the A. E. F. The main speakers were Dr. Erskine, the superintendent of education, Dr. Butterfield, director of the College of Agriculture, Colonel Reeves, president of the university, and Mr. Spaulding, commissioner of Education.

Whatever the manner of presentation, the central topic of all addresses was military education. In the course of the evening the following points were developed by the addresses: (1) From twenty to twenty-five per cent of the army personnel is composed of illiterates, and this percentage is probably indicative of conditions at home. (2) There is a peace-time waste

of the talents of military men, instanced in men like General Pershing and Marshal Foch. These men are trained all their lives, but only war can offer them the opportunity to unfold their talents. (3) The war has emphasized the need of training specialists in peace for war. It has also emphasized the fact that army men desiring to train in the specialties are hampered by present army limitations, and perforce must restrict themselves to purely military pursuits for which they are little fitted. In other words, since the army during national emergency must utilize all types of human knowledge and industry, it is desirable that the peace-time make-up of the army hereafter be no longer purely military, but a composite digest of all forms of human endeavor; that, in effect, the army become a group of specialists under military control, ready to take charge in any national emergency. (4) The enforced idleness of the military organization in time of peace is evident. This organization must be maintained at great expense to the nation; and yet it lacks needed opportunity to experiment with expansion such as becomes necessary under modern war conditions.

FEDERAL CONTROL OF THE SCHOOLS

GIVEN the premises, (1) that the army needs specialists, that it has talent, that its costly organization remains unutilized except for brief periods in the history of the nation; and (2) that approximately one-third of our nation is illiterate or near-illiterate; what was more obvious than to link the two and to suggest: Why not use the army machinery to compel literacy? Why not utilize the army machinery for the improvement of our national education, and to accomplish a better conformity of standards and methods throughout the nation? Why not train the whole nation into an army of citizens ever ready to answer the call of emergency?

None of the speakers of that "memorable" evening stated these suggestions in full. Indeed, the speeches were cautious, too cautious, in fact. "Compulsory military education" and "Federal control of education," these were expressions that were studiously avoided. Perhaps the speakers felt that too many in the audience were hostile to their ideas. But they all had "visions," and the inferences to be drawn from their remarks were very plain.

The result of this, and other symposia, was a program of education published in Bulletin 96, Headquarters American E. F. University, entitled "Educate America: A Complete After-the-War Program for the Advancement of Public Education," by Frank E. Spaulding. A postulate of the program was the adoption of compulsory military service, which would bring one million young men into the training camps each year. The plan then calls for "National Civic Institutes" (p. 18), advocating the use of present cantonments and land-grant schools for a combination of mental, physical, and military training. The "immediate control of the student body should be exercised by a military staff under the War Department. So, also, should the military instruction and physical development be carried out by the military staff; the instruction in non-military subjects, however, should be under the direction and supervision of the Department of Education." As for the advantages of such training, the following is noted (p. 20):

The nation adds annually to its resources a million men, trained not simply in strictly military affairs, but equally in civic knowledge and ideals, and in all the multitude of arts and industries that make for the prosperity of the country at peace, and that have been found, most of them, indispensable in time of war. . . . Develop and specialize normal talents, and discover and cultivate rare talents that might otherwise lie dormant.

To the individual the advantages would be, completion of education, physical improvement, and a school of democracy, as "every conceivable point of view and outlook, all the prejudices, the visions and noble aspirations characteristic of their years" would be brought together.

TWO FUNDAMENTAL OBSTACLES

AT first glance this program is very enticing. Think of the abolition of our twenty-five per cent illiteracy! Consider the picture of a nation ever ready mentally, physically, and industrially, for military emergency, of citizens trained for both peace and war, and trained to equal standards! The program is comprehensive, and offers a panacea for each of the difficulties listed in the beginning of this article. It offers an outlet for the energy of military men in peace-time; the talents of brilliant leaders are used for peace-time pursuits; the army can train its needed specialists; the army becomes an active, not a periodically dormant organization, and its machinery is used constructively, and not merely destructively.

Two obstacles stand in the way of the realization of such a program: Federal control of education, and universal military service, both of which are essentials to the plan. As for the former, I am told that an attempt is being made to establish Federal control of education. I cannot vouch for this as I have been too long absent in the service and out of touch with recent educational developments at home. Anent compulsory military training, A. E. F. newspapers reported that a bill for its establishment was introduced by Representative Julius Kahn last May. Its fate I have not learned. Further evidence is offered by an article by Secretary Baker in the *Saturday Evening Post*—a May number, I believe—advocating a combination of military and educational training. It may be noted that both Secretary Baker and Representative Kahn offered their contributions after visiting the American E. F. University, where they were probably initiated into the "visions." At least they returned to the States and did their expected duty, Secretary Baker less faithfully than Mr. Kahn, I may note. It is evident, however, that ample forces are at work in the attempt to organize the ambitious program.

The entering wedge, and indeed the most powerful argument, is already supplied by existing conditions, the need of being prepared for future emergency. Does a real need for preparation exist? Most thinking Americans will readily assent, and on this assent the advocates of federalization and militarization base the development of their program. It behooves the American citizen to consider the possible ramifications of the plans and their ultimate issue, whether they will constitute a menace or a benefit to our democracy.

MILITARISTIC AUTOCRACY

EXPERIENCE gained in intelligence work in Coblenz has convinced me that we must provide against a none too distant emergency. But army experiences have also convinced me that the military organization, as at present constituted, is not of the type whose expansion can be tolerated in a democratic country. The present system is an aristocratic system, a system of castes, in which the officer is everything, the enlisted man nothing, where the officer has all the advantages and privileges, the soldier nothing, where the one lives, and the other exists. The proofs of this assertion I propose to offer on some other occasion; as a matter of fact, they have been sufficiently demonstrated by other writers, as Blythe, Pattullo, and Palmer in various periodicals. To permit the expansion of such a system in peace-time would inevitably lead to a militarism of the worst type, since it brings with it a Prussian system of castes and organization. It is this objection that leads to the advocacy of a reorganization of the army on a democratic basis. Hundreds of soldiers and officers, men representing all branches of service in the A. E. F., have stated this opinion. In the discussion of compulsory training one finds the A. E. F. opposed to any plan for federalization of education and universal training, based on the undemocratic organization of the present army.

Under existing conditions the relation of education and military training would be doubtful. The wider scope of the military at land-grant colleges and "national civic institutes" would

require considerable adjustment on the part of institutions in order to gain the coveted government support. Certain courses would be prescribed, others proscribed, and eventually the military would be virtual dictators of education, as much a menace as Prussianism in its most active days. "Military exigency" is a phrase which would cover a multitude of interferences.

THE GOVERNMENT AND THE SCHOOLS

IN this connection, let us consider what past experiences have netted. Military education has been demonstrated in the A. E. F. University. Interesting to say, students' opinions disagree with the "visions" of the military leaders. There was interference with the educational curriculum. Instructors in political science and economics, and other departments were *advised* not to discuss political movements, party politics, military events, international law, etc. The student body was theoretically supposed to give one hour a day to military training. But the students found that between physical training, drill, inspections, citizenship lectures, and other military duties, little time was left for studies, and none for their personal interests. These students understood very clearly that they were the *matérielle* of an experiment, and they also understood very clearly the aims and ambitions of those conducting the experiment. "This experiment is a success," they said, "in that it has opened our eyes. We fought for democracy, for citizenship, and we will not permit any clique to foist militarism upon us, no matter under what guise. An expansion of the present army would mean Prussianism at home, the very Prussianism we fought to destroy. A lot of men have tasted power, and this taste has whetted their appetites, so that they are eager to perpetuate themselves. The army has not taught us citizenship. It has debased us, and taught us radicalism, and not always of the best kind." Such is the opinion of the soldiers at A. E. F. University, of college men, the pick of the A. E. F.

From even so brief a survey as the foregoing it is evident that an enactment of the educational and military program would lead to vast economic and political changes. The sponsors are straining their efforts to secure the adoption of their program, shrewdly enough from different angles, but each ultimately leading to the same results. In April, 1917, America faced her greatest crisis, externally. Today America faces an infinitely greater crisis, which will not only affect her extraneous relations, but her most intimate internal relations, a crisis of democracy.

RICHARD A. MUTTKOWSKI, Ph.D.

NOTE AND COMMENT

The Church and the Bible

WHILE Catholics continue to defend the Bible as the inspired Word of God, receiving its authoritative interpretation from the Divinely-established Church, Protestants find themselves tossed on the waves of doubt, without either Church or Bible to guide them. A realization of this was recently brought home to his hearers by Professor Lake, of Harvard Divinity School, at Arlington Street church union services in Boston. Beginning with a rather unhistorical statement of the origin of Protestantism, the Professor continued:

The Bible was chosen by the Protestants as the basis of authority, while the Catholics chose the Church. I think the Catholics made the better choice. The Bible is not an infallible guide in present-day problems and must be twisted into various interpretations to make it fit present-day needs. This brings us back to the Catholic idea. You can't make people think and act right if you have to take a book which means one thing historically and turn it around so that it means what the minister thinks it ought to mean. What the congregations want is the truth, straight from the start and not wrapped in the words of a book.

It is not the Bible that is at fault, but the minister who

usurps a function that by no right belongs to him, and so often wrests the Scriptures to his own destruction and the confusion of his hearers.

Possible Epidemics and the H. C. of L.

SERIOUS apprehension is arising for the health authorities of the country from the present high cost of living. A careful study, officially undertaken, has revealed the existence of a considerable amount of want and deprivation. "I have reason to know," writes Dr. Louis I. Harris of the New York City Department of Health, "that since this study was completed conditions have, if anything, become worse." Various investigations previously made had led to the conclusion that there are probably more than 4,000,000 persons sick in this country at any given time. Many of these, who are suffering from the effects of the high cost of living, will have their power of resistance to various diseases greatly weakened. This would be a cause of serious danger in case of the possible recurrence of the epidemic of influenza and pneumonia. The results of the war now waged on the high cost of living will be measured not merely in terms of human comfort, but of human lives. This is a sobering thought which should be applied equally to the profiteer and to the men who are seeking at the present moment an abnormal increase in wages.

Reinstatement of War Insurance

THE officials of the United States Treasury Department desire to give wider publicity to the decision recently signed by Secretary of the Treasury Carter Glass in favor of discharged soldiers, sailors and marines, enabling them to reinstate their insurance without payment of the back premiums, should they have dropped or canceled it. All they will be asked to pay is the premium on the amount of insurance to be reinstated for the month of grace in which they were covered and for the current month. Application is to be made within eighteen months after their discharge. If the policyholder is unable to keep the full amount of war-risk insurance he carried while in service, he may reinstate part of it from \$1,000 up to \$10,000, in multiples of \$500. The decision stipulates that the former service man be in as good health as at date of discharge. The relatively large amount of money represented by accumulated overdue premiums had hitherto prevented many service men from availing themselves of the former less liberal reinstatement privileges.

Methodist "Uplift" for Latin America

THE Methodist Church is beginning to apply its centenary donations. The principal work is being done at present in Bolivia, Peru, Chile, Argentina and Uruguay. At La Paz, the capital of Bolivia, a hospital has been established and nurses have been sent to train the native young women. Buildings are to be added to the present Methodist school to accommodate 600 students. In the Cochabamba Valley property is being purchased for an agricultural school and arrangements are being made for medical attention. The main project in Peru is the establishment of a health center and of elementary industrial schools. Ecuador is to be entered, and at Angol, Chile, a model farm of 4,000 acres is under operation, fully equipped with implements of every kind. Every branch of farming suitable to the country is taught by the Methodist instructors. At Valparaiso a training school for nurses and primary teachers will be opened in cooperation with the Presbyterians, while at Montevideo, in Uruguay, there is to be a Union Theological Seminary maintained by various sects, in conjunction with the Methodists, for the training of native ministers and teachers. Need-

less to say, the work in Mexico is to be developed on a large scale. The States of Mexico, Guanajuato, Queretaro, Hidalgo, Tlaxcala, Puebla, and part of Morales were assigned to the Methodists by the Protestant mission boards at work in the Republic of Mexico. More than 4,000,000 people are included in this assignment, and the Mexican preachers are said to be virtually all Mexicans. At the Puebla institute more than 500 boys and young men are receiving training in academic, agricultural and industrial courses. Some are preparing for the ministry and others are to become teachers. The Methodist school at Queretaro has an enrolment of 100. Both these institutions are to be extended and large schools are being built at Pachuca, in the State of Hidalgo, and in Guanajuato. A system of primary schools is further being inaugurated in connection with the Methodist churches. Forty-five of these schools are already in existence and the number is to be trebled. An agricultural school is to be opened in the Puebla district. The city of Mexico, according to the *New York Times*, from which these facts are taken, is to have an industrial school "to care for waifs and the orphans of the revolution." Methodists will cooperate with other denominations in the building of a large Protestant hospital and a university in the City of Mexico itself. Such is the beginning only of the new Methodist campaign of proselyting in Latin America. It is a reason for Catholics to bestir themselves.

The Roman Quartet

SINCE considerable confusion still exists regarding the identity of the four Roman soloists who are at present paying their visit to the United States and are to open their singing tour with a recital at Carnegie Hall, New York, on September 14, the following documents will clearly define their standing. In each case the photographic reproduction of the original has been sent to AMERICA. Dom. Lorenzo Perosi, director of the Sistine Chapel choir, thus introduces them:

I can certify that Professors Messrs. Allesandro Gabrilli, Luigi Gentili, Ezlo Cecchini, Augusto Dos Santos are very good artistic singers, and that for years and years they sang in the Sistine Chapel, meeting with general satisfaction.

Similarly Dr. Ernesto Boezi, the director of the Capella of St. Peter in the Vatican, recommends their ability, and adds:

They always take part in all the principal functions in the Major Basilicas and other churches of Rome, and especially in the Patriarchal Basilica of St. Peter in the Vatican where I am the maestro. At their request I can also certify that the said artists sang at all the functions of the Sistine Chapel as soloists for many years.

Finally there is a letter from the Cardinal Vicar, testifying to their moral character and stating that they have for many years "laudably performed the office of ecclesiastical singers in the basilicas and churches of our city." Their program will consist of selections from the famous ecclesiastical composers, such as Palestrina, Nanni, Vittoria and Perosi, and quartets by secular musicians.

"The Honor of the Force;" An Editor's Correction

IN the *Saturday Evening Post* for August 23 a correction is made of the statements, prejudicial to a Catholic priest, that had been printed a year and a half previously in a story written by Miss Mayo for this publication. Since the matter had then been taken up in AMERICA, it is well that attention should also be called to the retraction. It follows in full:

On January 19, 1918, the *Saturday Evening Post* published an article by Miss Katherine Mayo entitled The

Honor of the Force. In this article Miss Mayo related the story of a fight between State Police and, as she described it, "a band of men" entrenched in a certain house in Florence, Jefferson County, Pennsylvania. The version of the incident given to Miss Mayo by someone present at the time was that during the fight a priest who had appeared on the scene refused to counsel the men entrenched in the house to surrender and so prevent the further shedding of blood.

At the close of the struggle the house was dynamited by the State Police, and its owners subsequently brought suit in the Court of Common Pleas of Dauphin County against the state to recover damages for its destruction. We are advised by the attorneys who conducted this suit that the evidence taken at the trial in this particular did not bear out the version of the affair as related to and by Miss Mayo; that, on the contrary, there was but one occupant of the building during the course of the struggle, and that the priest did not refuse to advise him to surrender, but instead counseled him to yield to the officers.

Miss Mayo, in her recently published book, "The Standard Bearers," in which "The Honor of the Force" is included, has omitted the incident, and in this statement of the case we wish to do the same thing so far as the *Saturday Evening Post* is concerned, and to add that no reflection upon the Catholic Church or its priests was intended by either the author or the *Saturday Evening Post*, and that they are, therefore, taking this opportunity of correcting any mistaken impression that may have been created by the regrettable reference to the incident in question.

This statement, therefore, makes full amende and does honor to the editor of the *Saturday Evening Post*. However, it is to be regretted that the unfortunate priest, an honorable and God-fearing man, should have been obliged to carry for a year and a half the stigma put upon him by the gross libel.

Haeckel as Biologist and Philosopher

THE opinions of various eminent scientists upon Ernst Haeckel as a biologist and philosopher are quoted in the latest press bulletin of the Central Bureau of the Central Society. The famous Russian professor, O. D. Chwolson, thus summarizes the impression made upon him by Haeckel's principal work, "The Riddle of the Universe."

The result of our investigation is terrible, we might say it makes one's hair stand on end! Everything, absolutely everything Haeckel says in connection with questions of physical research, is false, is based on misconceptions or betrays an almost incredible ignorance of the most fundamental questions. Even of the law which he himself has made the lode-star of his philosophy he does not possess the most rudimentary knowledge. Equipped with such utter ignorance he considers it possible, however, to declare the foundation of modern physical science, the kinetic theory of substance, to be untenable, and asserts that one of the grandest, perhaps the grandest achievement of the human mind, the entropic law, or the second basic principle of thermo-dynamics, must be relinquished. Can it be possible that Haeckel has maintained this attitude as regards physics only? We may well assert, and that with perfect safety, that he has observed the same attitude towards the many other branches of science which he has treated or touched upon in his book. Haeckel's "The Riddle of the Universe" is typical of the writings of those authors who ignore and despise the Twelfth Commandment: "Thou shalt never write about anything thou dost not understand."

Von Hartmann finds the popularity of Haeckel's philosophy with a large class of modern readers to consist in the fact that it is not a system at all, but "a conglomeration of different systems, a metaphysical potpourri, a thing of shreds and patches," so that each one can have the satisfaction of seeing his own favorite heresy embodied there. Haeckel naturally found enthusiastic followers in the Socialist camp. "Darwinism necessarily promotes Socialism," Bebel is quoted to have said in the Reichstag, September 16, 1876, "and Socialism, reversely, must be in harmony with Darwinism, if its aims are to be correct." Haeckel's fanatic atheism largely accounts for his following.